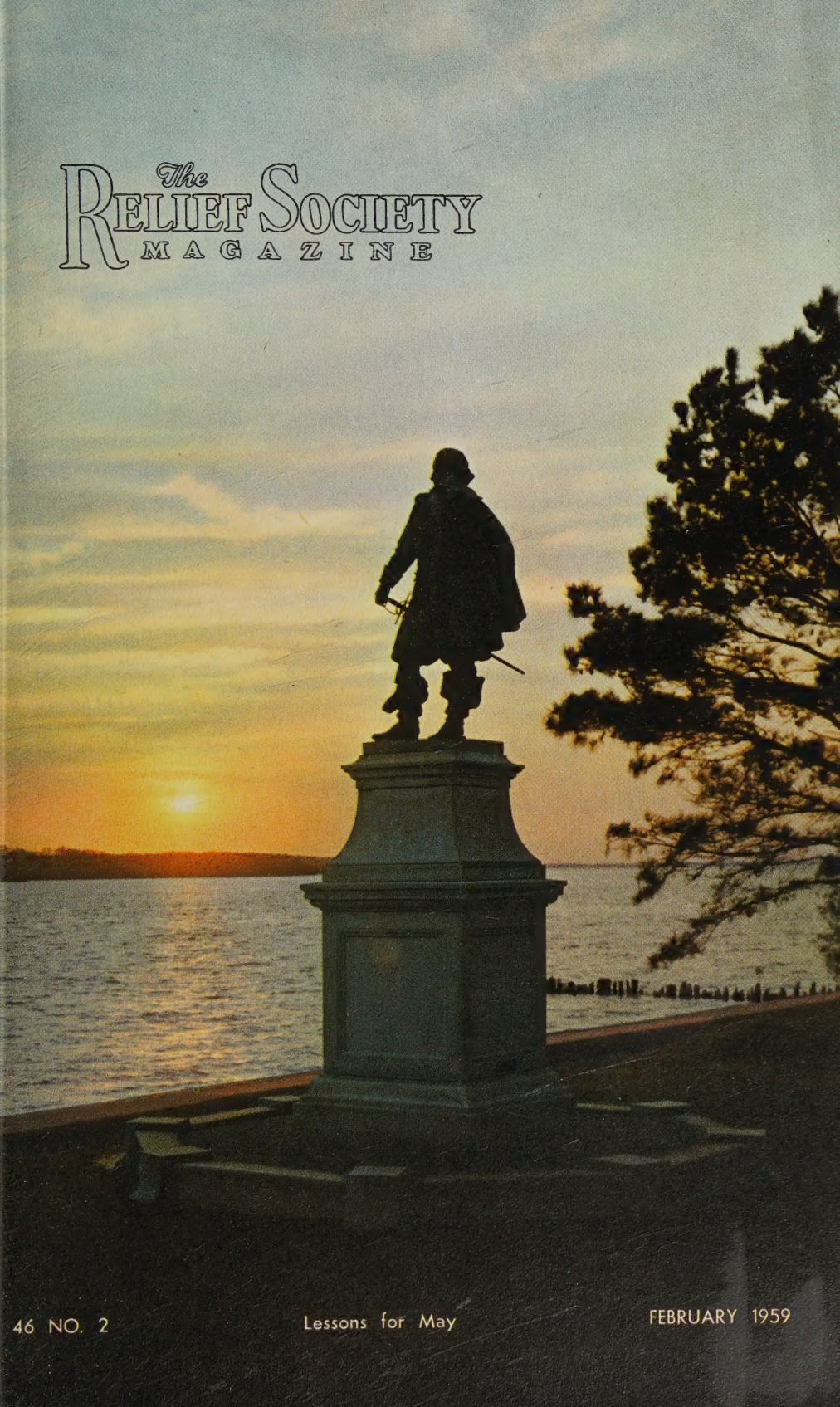

46 NO. 2 Lessons for May FEBRUARY 1959

Hills Made Low

Alice Morrey Bailey

"Every valley shall be exalted, and every mountain and hill shall be made low . . ." (Isaiah 40:4).

When the mountains are leveled
And the valleys made high,
I shall lose the ragged outlines
Of summits on the sky.
Lost will be the canyons
Where the cataracts are made,
With their sheer walls of granite
And their cool, blue shade.

Gone will be the rivers
And the trenches of the deep,
The jewelled tropic islands
Where the trade winds sweep—
Banished with the ocean
With its great, walled waves,
Its subterranean coral
And its dark, green caves.

Stilled will be the lilting
Of the brook's bright treble,
Over moss-velvet roots
And trout-gray pebble,
The whisper of the surf
On the sand-white shore
And the thundering diapason
Of the breakers' roar.

Lost the music of the mountains
In the scarlet Gilia's bells,
And the song of the ocean
In its pink conch shells.
Eclipse my eyes with time
And still my heart's pain,
Before the seas heave to surface
And the hills yield to plain.

The Cover: Sunset on the James River, Virginia, from the site of the Jamestown landing of 1607, showing William Couper's Statue of Captain John Smith
Transparency by Frank Dementi, Colonial Studios, Richmond, Virginia, reprinted by permission of *Virginia Cavalcade*, published by Virginia State Library, submitted by Lovell W. Smith

Frontispiece: Mount Shuksan in the Cascade Mountains, Washington, Luoma Studios

Cover Design by Evan Jensen

From Near and Far

For many years I have read the artistic and thoughtfully beautiful poems of Grace Ingles Frost. She has a sensitive portrayal of her thoughts and a keen and detailed observation and interpretation of our earth environment, as well as a perspective of the eternities to come. It gives me much pleasure to see Miss Frost's poetry appear so frequently in the *Magazine*. Her poem "A Song for Thanksgiving," (November 1958) expresses so well her lovely spirit.

—Christie Lund Coles
Provo, Utah

I would like to compliment you on the beautiful color cover of the November *Relief Society Magazine*. I have been a member of the Church since September 1956 and look forward eagerly to every issue of the *Magazine*. I thought the poem "Young Mother," by Elsie McKinnon Strachan (November), was beautiful. I greatly enjoy all the poems in the *Magazine*.

—Shirley Haylette
Bristol, Vermont

My wife takes *The Relief Society Magazine*, and, of course, I read it, too, and enjoy it. As I am interested in sewing, I read in the November issue concerning facings (by Jean R. Jennings). It is a very nice article. I make my wife's dresses, blouses, and skirts; for my grandchildren, I make shirts, trousers, pajamas, dresses, blouses, skirts, etc.

—John R. Tracy
Moline, Illinois

I am here in Monterrey, Mexico, with my husband and three boys, my husband as supervisor of chapel construction. I worked with Sister Rhoda Taylor, and now with Sister Anna Bentley as First Counselor in the Northern Mexican Relief Society. I have really learned to appreciate *The Relief Society Magazine*, also the work the society is doing all over the world.

—Mrs. Rula McClellan
Monterrey, Mexico

The beautiful colored cover on the November issue of the *Magazine* surely added to it. *The Relief Society Magazine* continues to be wonderful, and I want to wish you success in your work.

—Roma C. Esplin
President
St. George Stake
Relief Society
St. George, Utah

Your new color cover (November 1958) is beautiful! The old one-color orange, blue or brown became pretty monotonous. Let's have more poetry and more articles from our Priesthood General Authorities.

—Opal Burt
Denver, Colorado

Though I am only sixteen, I can't help considering *The Relief Society Magazine* as much my own as anybody else's. I love the stories, articles, and recipes. They are not like the ordinary material published in other magazines. I have read several editorials, and they are always written about important and impressive subjects. I admire the way you present a problem and develop it so realistically. I especially liked the editorial "Making Right Choices" (by Marianne C. Sharp, May 1958). The editorials seem to hit on the very most important problems our family has.

—Dorothy Campbell
Logan, Utah

Mrs. Margaret James of San Fernando, California, who is one hundred years old, reads *The Relief Society Magazine* from cover to cover and enjoys the beautiful thoughts and stories very much. I also enjoy the *Magazine*. It gives me help and strength in so many ways. I love Relief Society work and have been associated with the program for many years, and enjoy the lessons so much.

—Rose Calaway
Anaheim, California

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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Our Homes—An Individual Responsibility

Elder Mark E. Petersen

Of the Council of the Twelve

(Address Delivered at the Officers Meeting, Relief Society General Conference, October 8, 1958).

IT surely is inspiring, my dear sisters of the Relief Society, to be with you here today. It is wonderful to catch the inspiration of this meeting. I have been so thankful for the contact I have had with Relief Society. I am sure that President Smith and I both feel that you have remarkable and extraordinary leadership in your General Presidency and in your General Board. We are grateful for these sisters, and for the remarkable cooperation given to them by the stake officers as represented by all of you here. It was really thrilling to see the wonderful response to the roll call, and as the sisters arose, as Sister Parker called for them, and they came from such widely scattered areas and were in such splendid numbers, it was a mark of great loyalty on their part.

I am thankful for the music that we have had here. I am always very proud of the stake in which I live. This is the Bonneville Stake, and today is no exception as we listen to the beautiful music of these lovely ladies. I would like, for one, to thank them for their being here. As I visit the various stakes and listen to the Singing Mothers in so many of our stake conferences, my heart always swells with pride because of the remarkably good work being done by these sisters musically.

I was glad we sang as our opening song, "How Firm a Foundation, Ye Saints of the Lord." It is always good to look back to the foundation of things. It is always wonderful to refresh our minds concerning the basic fundamentals of our organization and the reasons for our existence. Every time I sing that song, I am reminded of many of these basics which are so important to us. May I quote to you briefly from the address of the Prophet Joseph Smith as he organized the Relief Society. We hear a great deal about his remark that the sisters were to provoke the brethren to good works.

When the Prophet spoke about this, however, he said that the sisters were to provoke the brethren to good works in looking to the wants of the poor, searching after objects of charity, and in administering to their wants, as Sister Spafford has explained. But then there was an additional clause in that sentence. The Prophet said that the sisters are to assist "by correcting the morals and strengthening the virtues of the community." It is that about which I would like to speak briefly with you today. I mention it to you as individual Latter-day Saint women to consider, not on an organization basis, but for individual consideration in your private family life.

I believe there is a greater need

for strengthening the virtues and correcting the morals of our communities, now, than at any other time in my recollection. I believe we are passing through the worst moral breakdown of our generation. This breakdown is striking into homes in all parts of the Nation. It is beginning to reach into the homes of the Latter-day Saints.

In the spirit of the words of the Prophet Joseph Smith, are you willing as a homemaker to interest yourself in this problem, and then do something to protect your own family?

SUPPOSE your child was involved in some great difficulty. Suppose it was the young married couple next door. If we bring these matters close to home, they become more real to us. Many of us live such sheltered lives so far as the evils of the world are concerned, that we do not realize what goes on about us. We read about some instances in the newspapers, and too frequently we feel that such things cannot happen to us. But now, in the midst of these new conditions, we must awaken to the facts, and we must meet them.

When we talk about juvenile delinquency, we comfort ourselves with the thought that, after all, only about six to seven per cent of all the juveniles in the United States ever get arrested. But what about those whose sins are of a kind for which arrests are not made? For instance what about the intimacies that develop in the wake of young people dating too steadily at too early an age? What about the ever-growing menace of petting, a terrible perversion which is spreading among the young people of the Nation of the high school age and up? What of the rise of drinking and smoking among teenagers? What about the rise of the gang spirit among both boys and girls? What about the ever-increasing spirit of taking a dare which leads to the breaking of most of our standards, including the loss of virtue?

There is the delinquency also among young married people, some of whom engage in drinking parties in their own homes and patronize public taverns, and there violate the standards of the Church. Some of these young married people organize into card clubs of various kinds, and it is not long until there is, at least, minor gambling going on. Betting and other forms of gambling in the bridge clubs, and canasta clubs, and other types of card clubs are prevalent in the United States. One of the great difficulties with this type of partying going on among young married couples is that it often leads to dating with each other's husbands or wives, leading to a breakdown of the sanctity of marriage.

Then there is the problem of obscene literature. Some of the worst obscenity you can imagine is now being peddled to the young people throughout the Nation. In the United States there are 110 publications which are considered obscene, and yet they are all being widely distributed. About twenty-five of these, and they're some of the worst, are being distributed in the Mountain States. In Utah only three out of the twenty-five, thus far, have been banned from the newsstands. In one large eastern city where the women particularly worked on this problem as private citizens, 107 out of the 110 maga-

zines were banned from the newsstands.

Then there is the problem of television programs and movies which have an evil influence. The condition is made worse by an unwillingness on the part of many parents to supervise what their children see.

Then, too, there is the problem of the relationship of school activities to Church activities. At a recent stake conference which I attended, I was talking with some of the sisters about their problems in the MIA—the problem of getting participation on the part of the boys and girls of the teenages and the early twenties. The sisters said that some young people of that stake just did not have time for Church work any more, they were so busy in their sororities and fraternities. They were perfectly willing to accept the proposition that the sororities and fraternities took first place, and that the Church would have to fit in secondarily. And if it was a situation in which young people were so busy with sorority activities that they couldn't bother with the Church at all, then it was quite all right, they thought, for the young people to discontinue Church activities until they got out of school.

And then we have the increasing problem of rural parents sending to the large cities their boys and girls of tender age, either to find jobs or to go to school. Some of these young people are sent to Salt Lake City and Ogden and other centers without any thought of supervision, and without any effort on the part of the parents to establish them in homes that are clean and suitable. Some of the young people, upon coming to the larger centers, obtain employment in places where they learn perversions of the worst kind.

WE could go on and list other modern problems, but, of course, time will not permit.

What are some of the causes of these difficulties? May I mention a few? They all come directly to our homes. Among them are lack of parental restraint and discipline; lack of parental example; lack of interest on the part of parents in character building activities; lack of religious faith in the home with its attendant lack of obedience to the commandments. Then there is the absence of interest in the minds of parents with respect to such community evils as the obscene literature I have mentioned; the increasing patronage at taverns and nightclubs even by many of the parents themselves; and the rise of gambling, an acceptance for which is created in the minds of people who begin to learn to gamble and love it at their card clubs. As a result of this, when proposals are brought forth to be put on the ballots (as will be put on ballots in two of our states here in the Mountain West this year), there is less resistance to them. Parents fail to realize that what they do becomes a pattern for what their children will do, and especially is this the case if the examples are evil.

Nearly every one of these difficulties is related in one way or another to the family circle. Each one contributes to a breakdown of the home. You, the mothers, are the homemakers. Our homes are pretty much what you make of them. I realize the part the father must take, but I realize too, that, in most cases, fathers want to please their

wives. I believe that with proper co-operation between husbands and wives, good home conditions may develop.

Our communities are reflections of our homes. If all homes in our communities were good ones, we would have only good communities. It has been said that the hand that rocks the cradle is the hand that rules the world. The hand that rocks the cradle also molds the community life of our towns. The hand that rocks the cradle is the hand that develops our home life. The hand that rocks the cradle is the hand which builds our defense against the infiltration of evil in our family circle.

But what if the hand that rocks the cradle is lax and never disciplines and never trains?

WHAT are some of the things we can do in our own homes to correct the morals and strengthen the virtues of our communities? How can family life be rebuilt to achieve these ends?

First and foremost, we must set our houses in order. There must be love and harmony in the home. There must be a conversion to the principles of the gospel on the part of the parents, to be followed by a conversion on the part of the children. There should be daily living of the gospel in the home, the establishment of Christian Latter-day Saint habits in the home. We should endeavor to make the home a temple, and we should so live, and so train our children to live, that, when we are out of the home, we also will live the gospel as well as we do in the home, making consistent our life in the home and out of the home.

We must develop a great willingness to stand for the right, a determination to uphold our standards regardless of social, business, political, or any other pressures. We must develop good character traits by our living the gospel, stressing cleanliness of life, honesty, loyalty, devotion. And we must build respect—self-respect, respect for each other, respect for the Church, its leaders, and its standards, respect for law and order.

We must try to develop a closer family unity, a "togetherness" in family life. We must do all we possibly can to see to it that our outside activities do not divorce us from our children and our homes. We must preserve the daily habit, night and morning, of family prayer in the home. We should have a regular Family Hour, or home evening, as we used to call it. We should observe the Word of Wisdom in the home. Let none of us discount the Word of Wisdom. I want you to know that there are many who begin the moral breakdown of their own children by themselves setting an example in violating the Word of Wisdom.

We should develop group attendance of the entire family at the meetings in the ward and at stake conferences. We should develop within the home a uniform understanding of family discipline. This is something which could well come out of our Family Hour where the children can participate in establishing the rules and the regulations of the home. When they help to make the rules, they will be more likely to live up to them.

Sometimes we are horrified at instances of desertion where a man will desert his family, or occasionally

where a mother, falling in love with some other man, will desert her husband and her children and go to live with the other man in another town. These instances do not happen often, and they shock us when we hear of them or read of them in the newspaper. But I would like to ask you, what is it that constitutes desertion of the family? Are there other means of desertion than walking out on them? For instance, is failure to uphold Church standards in the home a form of desertion? Is failure to teach our children properly a form of desertion? Is failure to set the proper example a form of desertion? Is lack of discipline? Is failure to give direction? What kind of person do we want our child to be? We must then be that kind of person ourselves. Your child's habits of living begin with you. Your child's attitude toward the home and the community begins with you. Your child's faith begins with you. Your child's love of God begins with you. " 'Tis the set of the sail and not the gale that determines the way he goes." And we set the sail.

The home itself is the foundation of morals and virtue. Therefore, if we are to correct the morals and strengthen the virtues of our communities, we must do something about the preservation of wonderful homes in our communities. If we build genuine Latter-day Saint homes, if, in our homes, we convert ourselves to the principles of the gospel and live those principles ourselves, if we convert our children to these same principles, if we teach them to love truly the Lord Jesus Christ and what he stands for, then our children will resist evil. They will grow up to be a righteous generation. They will build strength into the Church. They will lift the morals of our community. They will save their souls. And that we may do this is my humble prayer in Jesus' name, Amen.

Generosity

Jane B. Wunderlich

Oh, let me give
Freely, as a flowering tree
Gives to all who wish to see
When through years of growth, from searching root
The joy of spring blooms triumphantly;

Compassionately as a bearing shoot
Bends low to lay the summer fruit
In every hand reached up to take,
Though growing wants and thanks be mute;

Abundantly as boughs that shake
And yield their leaves in autumn's wake,
Golden gifts all scattered wide
For someone's heart, for someone's rake;

And humbly, remembering buds that hide,
Rocked in silence, unespied
In snow-draped limbs, must work and bide
God's touch to live, God's time to give.

Second Prize Story

Annual Relief Society Short Story Contest

We Can't All Be Generals

Dorothy S. Romney

DOROTHY SPANDE ROMNEY

HALLIE Evans relaxed under the trained fingers of the beauty operator. She had come here at her sister Karin's suggestion.

At exactly eight o'clock that morning the telephone bell had shrilled through her quiet house.

"Hi! I'm glad you're up," Karin's voice held its usual authority.

"Hello," Hallie had managed to squeeze in, before Karin's hurrying voice continued: "You're to come here for dinner tonight. I'm having the most stimulating group in— two of the new university staff, and — now that you have all that beautiful freedom," Karin sighed, "for goodness sake stop in and have something done with your hair. Be here at six, Hallie dear, so you can help me with the last minute preparations."

"Thank you, Karin, I'll be there," Hallie assured her.

"See you then. 'Bye," said Karin.

"Goodbye," Hallie heard the click of the receiver.

My baby sister, she mused, as though the idea were new to her, and she orders me around as if she were a four-star general.

Well, why not? her thoughts continued. I've always been handy when she needed me. Ever since they had lost their parents some years ago, Hallie, who was eight years her sister's senior, had cared for her, and she admitted, spoiled her.

Karin had married young, and now had two handsome little sons, Tommy and Frank, Jr., while Hallie had passed up her chance to marry to maintain the family home until Karin grew up.

After that she'd taken a job as town librarian, and never once in the past five years had she taken time off until now.

"You're in a rut," Karin had told her. "Now that you have Mary Lou Lacey nicely trained to run the li-

brary, you must take the whole summer off."

It was a challenge, and Hallie had taken it, much to her own amazement. This was the first day of her "beautiful freedom," as Karin called it.

My hair does need grooming, she had decided, as she washed up her breakfast dishes after the call from Karin.

She felt herself growing drowsy to the hum of the drying machines outside her booth.

"Let me give you a 'Hilite' rinse," the operator said. "You have lovely brown eyes — and your skin is really clear. A rinse is all you need."

It sounded exciting, but a rinse, well, Hallie didn't know. The girl stood poised, waiting.

"Oh, no, not today," Hallie finally decided.

"I'll use a spray, that will bring out some lustre," the operator said, disappointed.

Hallie was wide awake again. She began making plans for the summer. She would go out of town for a few weeks—get a new perspective.

With this small decision out of the way, she felt better.

Spring was definitely in the air, and as Hallie left the shop she decided to look for a suitable dress to wear tonight. Something bright and springlike.

She found an inexpensive dress shop close by. She looked at prints, then wondered if something darker wouldn't be better after all.

Oh, dear, she thought, why can't I be more like Karin, who never wavers on a decision?

Hallie walked home, carrying her purchase, and as she let herself into the house, she thought, it's much too quiet and empty. I'll never get used to being here all day.

BY five-thirty that evening she was dressed and ready to go to Karin's. As she drove toward her sister's house she wondered vaguely what these new co-workers of Frank's would be like. Of course, they would have wives, and Hallie would find herself feeling vastly unimportant again as she always did — a mere onlooker.

Karin greeted her breathlessly. She was already dressed, and Hallie found herself thinking, she couldn't possibly crush that beautiful dress by tying on an apron. But she won't have to, she has me here.

"I've the flower arrangements to do," Karin told her immediately, "would you mind finishing up in the kitchen?"

"Not at all," Hallie answered, kissing Karin lightly on the cheek. "You look sweet."

She really hated to cover up the new dress with the huge apron Karin always kept on the kitchen door for her.

There were more details to be taken care of than she had expected. Karin had made a list — "make gravy, cook peas," etc.

The time must have passed rapidly, as it seemed no time at all until the low murmur of voices from the front of the house told her Karin's guests had arrived.

Karin came in. "If you'll dish things up, I'll carry them in," she said.

Everything was ready. Hallie removed her apron and followed her sister into the dining room.

"Professor and Mrs. Fuller," Karin said, "and Dr. Barton, I'd like you to meet my sister Hallie."

Introductions over, the conversation immediately turned to the difficult problem of bringing up a family in these modern times.

The Fullers, it was soon established, had an energetic foursome, while Dr. Barton was the father of six-year-old twin boys and a baby daughter of three. His wife had died two years ago, Hallie learned from the conversation, and he had a matronly housekeeper looking after his brood.

Hallie listened, making no comment. She was beginning to wonder if they thought her completely tongue-tied, when Dr. Barton turned to her. "This must be a very dull conversation to you," he said.

"Oh, no," she protested, "it's very enlightening. I've taught a Sunday School class for years, and even though I have no children of my own . . ." she hoped no one noticed the wistfulness that crept into her voice, "I welcome firsthand information on child psychology."

Dr. Barton was thoughtful for a moment, then said, "I feel guilty not having more time to spend with my children."

The conversation turned to literature and music, about which Hallie knew a great deal, and could discuss with full confidence of her own knowledge.

She was thoroughly enjoying herself when the time came to serve the dessert. Karin looked in her direction. Hallie nodded and rose from the table. She cleared plates and served the dessert, one of Karin's masterpieces. She had made it earlier in the day from one of her favorite Relief Society cookbook recipes.

"HOW can anyone cook a delicious meal like this," Professor Fuller asked Karin, "and still look as fresh as an unpicked tulip?"

By having a sister named Hallie, Hallie thought, and was immediately sorry. She loved doing things for Karin.

The company moved into the living room. Usually Hallie would slip away into the kitchen and wash up the dishes. But tonight there was no need to hurry with this task.

She had forgotten how very pleasant it was to sit in a room full of people and enjoy good talk. The time passed swiftly. At about ten o'clock Professor Fuller arose, "We really must be going," he said, "eight o'clock classes, you know."

"It's a good thing you reminded me," Dr. Barton agreed, "I'm enjoying myself so much." He shook hands all around, and Hallie wondered if she only imagined he held her hand an extra long time. "I hope I see you again soon," he said.

The door closed on the guests.

Hallie sat down on a hassock. She watched as Karin almost danced around the room, her blond hair and yellow dress making a bright splash of color in the softly lamplit room. Like a golden butterfly looking for a place to light, she thought, and then smiled at her poetic frame of mind. She needn't have worried about too-bright a print, she reflected. Karin's glory would have outshone the very gayest.

"I have papers to correct," Frank told them, "so I'll say goodnight to you now, Hallie."

"Good night, Frank."

He went into the den.

Karin finally found a place to light. She looked at her sister. "Well, how do you like the new faculty members?" she asked, breathlessly.

"They're all very nice," Hallie replied. "And now we'd better do those dishes, so I can get home and pack. I've promised myself a little trip."

"*A trip,*" Karin repeated, as though somewhat amazed. "What kind of a trip?" Then, without waiting for an answer, "Frank and I had sort of planned a week end away from the children. He's been working awfully hard."

Hallie opened her mouth to say that she could put off her trip until next week, and then closed it firmly.

"Yes," she said, "I believe a trip will do me good."

* * * * *

THE first week of Hallie's vacation passed pleasantly. She had taken along a volume of Keats and one of Browning, her favorite poets, and was reading "Ode to a Nightingale" one afternoon for the hundredth time.

'Tis not through envy of thy happy lot
But being too happy in thy happiness . . . .

She glanced up from her chair on the wide, shaded veranda and saw a car stop in front. Guests were few, and each one arriving afforded a small bit of excitement.

She saw "Hey Boy," the Oriental houseboy rush down the steps to welcome the visitors, and to carry in their luggage.

She was about to return to her poetry when her heart leaped. With quickened interest she saw that the visitor was Dr. Barton, and that he had his children with him. She noted that the only luggage he had was a large picnic basket and some straw mats.

The arrival of the Barton family must be a coincidence, not a visit to her, she reasoned.

"Hallie," Dr. Barton greeted her, coming up the steps, "I hope we didn't take you too much by surprise."

"You did," she answered, honestly. It was no coincidence, after all, her heart rejoiced.

He sat down next to Hallie. The children stood politely quiet while their father introduced them. The twins — Don, with mischievous-looking blue eyes and blond curly hair, and Rohn, solemnly dark-eyed, dark-haired like his father.

They shook hands with Hallie, then sat down on the steps.

"A busy pair, when they're in their native habitat," their father remarked fondly.

He drew his daughter onto his lap. "This is Julie," he said. "Say hello to Miss Evans."

"Not Miss Evans, please," Hallie said. "Call me Hallie."

"Hello, Hallie," Julie said. "We've come to take you on a picnic."

"Hello, Julie," Hallie replied. "I'd love to go on a picnic with you."

"I called Karin to find where you'd disappeared to, when your telephone didn't answer," Dr. Barton explained. "Had to threaten her before she'd tell me. Said you'd gone away to plan your future, and didn't want any intruders," he teased. He looked at her searchingly, suddenly serious. "And have you made your plans for the future?" he asked.

"No, Dr. Barton," she replied simply, "not a single plan." It was

strange how she could talk so honestly to this man whom she scarcely knew.

"Must we be so formal?" he asked. "My name is David."

THEY found just the right spot for the picnic, within walking distance of the lodge. There were trees and a sparkling brook, with enough level, grassy ground to make for comfort.

David set the picnic basket down in front of Hallie. "Here you are — this is your department. Hope we didn't forget the salt."

Hallie opened the basket and started spreading the tablecloth. She felt a warmth around her heart — what better way could David have found to make her feel an integral part of the little group?

David spread the mats, all the while keeping an eye on his children, who had gone to the brook's edge, and were busily tossing small pebbles into the water. Hallie could hear their shouts and happy laughter over the faint tinkling of the brook.

After lunch, as Hallie was clearing up, the boys asked their father to take them out exploring. "Go ahead," Hallie offered when she saw David hesitate, "Julie and I will stay here."

"No, we'll wait," David answered. "This family always does things together."

The balance of the week passed slowly for Hallie. She received several notes from David. The last one, which arrived the day before her departure ended: "Hope we see you soon," and it was signed, "David, Don, Rohn, and Julie." The last three in childish scrawls. "The family that does things together," Hallie thought, with quickened heartbeat.

Early the next morning she boarded the bus for home.

KARIN met her at the station. "Why, Hallie," she exclaimed, "you look different."

"I have a slight sun-tan," she admitted.

"No, it isn't that." Karin inspected her sister closely.

Possibly that happy look that she isn't used to, Hallie told herself.

She was only mildly surprised when Karin headed her car in the direction of her own home. "Aren't you going the wrong way?" she asked. "I've loads of things to do at home."

"Oh, but Hallie," Karin protested, "my appointment is at two, and there isn't time for you to stop off." As though Hallie knew all about her commitments and was responsible for the care of the children.

Hallie looked at her sister. Poor child, she does look tired, she thought. "All right, dear," she said, "I can begin my work just as well tomorrow."

It was five-thirty before Karin returned home. In the meantime Hallie had fed the boys their dinner and helped them get ready for bed.

"Oh," Karin said, tossing her spotlessly white gloves and purse on the divan, "I forgot to tell you, Dr. Barton called this morning and left word for you to call him. Tickets for the concert tonight—or something."

"Oh, Karin, Karin," Hallie lamented, "why didn't you tell me sooner?"

"I'm sorry, it simply slipped my mind," Karin said, apologetically.

She might still catch him at his office. What on earth shall I say? she thought — "This is Hallie, who isn't important enough to receive messages before it's too late — sorry." Then scolded herself, I'm being childish — Karin simply forgot.

She reached for the telephone just as it rang.

It was David. He greeted her warmly, then asked if he could pick her up for the concert. She would have to shower and dress right here, she decided quickly.

"I'll be at Karin's," she told him.

"Fine. About seven-thirty."

David came, but instead of driving toward the concert hall, drove toward his home. He had bought the old Atherton place, Hallie knew. It was considered one of the most gracious dwellings the town afforded.

"I promised the children we'd stop off so they could see you," he explained. "We've plenty of time. I hope you don't mind?"

"Mind?" she said, "I'd love it."

The children came tumbling down the stairs, as soon as David showed her in. They were rosy-cheeked and scrubbed looking, and in their night clothes.

"Hallie, Hallie," Julie cried, and ran into Hallie's arms.

She caught her up and held her tight, feeling the warmth of the chubby arms around her neck.

The boys were more formal. They shook hands and said "Hello."

After a few moments, their father ordered: "Now off you go upstairs, all of you. Mrs. Busby will read you a story."

"No, I want Hallie to read to me," Julie demanded.

She tightened her hold around Hallie's neck. Her father came over and gently disentangled her grip. "Off you go," he repeated. "Hallie will read to you some other time. Perhaps we might even persuade her to go on another picnic with us—say this Saturday afternoon." He looked questioningly at Hallie over the top of his daughter's head.

She nodded, then kissed Julie on the cheek.

"Oh, goodie, a picnic!" Don and Rohn exclaimed in unison, and Hallie watched as the trio pattered up the stairs, Julie turning as she reached the top to throw them a goodnight kiss.

IT was several weeks after they had met at Karin's that David told her one evening — half apologetically — half hopefully—"We can't seem to get along without you a single day any more, Hallie."

There had been picnics, dinners at which Hallie was asked to preside, storytime, and endless other good times together.

It was wonderful to feel that she was needed, she thought.

Then one evening after a happy afternoon spent at the zoo, with the children safely delivered into the capable hands of Mrs. Busby, David, driving her home, said: "I hope you are no longer making plans for the future — plans that don't include the Barton family, that is. We need you, Hallie, and want you."

Hallie hadn't known there could be this much joy in the world.

There would be no announcement as yet, but Karin and Frank should be told, they decided together.

Early the next morning Hallie

drove to her sister's house. Karin was already out weeding the flower beds.

"Hi!" she looked up at Hallie, and the sun made a circlet of gold through her bright curls. "I'm glad you came. There's work to be done."

"I didn't intend to stay," Hallie said. "I just dropped by to tell you something."

Karin dropped her weeding fork and sat back on the grass.

"Oh, Hallie, you're not?" she cried, then without waiting for an answer — "you're not going to give up your wonderful freedom to take care of someone else's children?"

"Karin, dear," Hallie began gently, "try to understand. I don't intend to think of David's children as someone else's — I hope I can think of them as my own. Besides, simply having nothing to do isn't truly freedom — freedom is of the heart."

Suddenly she and Karin were in each other's arms.

"Oh, Hallie, how selfish and blind I've been. David is a wonderful person, and I know you'll be very happy."

"I'm sure we will — all five of us," Hallie agreed.

Life was wonderful, she reflected, even though you were just a marching soldier. A life of service was what her individual nature required, she was sure of that.

She looked at Karin fondly.

Bless her stout little heart, she thought, we can't all be generals.

Dorothy S. Romney, Stockton, California, has been represented in *The Relief Society Magazine* by two serials and a short story. "I attended the University of Utah," she tells us, "and I have taken one six-weeks writing course since coming to California in 1936. I have sold over seventy short stories, a few plays, around twenty articles, and two serials. I belong to a small writing group here in Stockton, and have been invited to join the Sacramento Branch of the Pen Women, which I intend to do shortly. I have one son, Douglas, a high-school student. He is an ardent science fan, a good athlete, and an all-around good student. My current Church position is that of historian for the Stockton Second Ward Primary Association, work that I thoroughly enjoy. I also act as a visiting teacher for the Relief Society organization."

Winter Comes to the Hills

Elsie McKinnon Strachan

This soundless dawn, the wind lies still—
Like silence held to make a wish,
And winter quiet cloaks each hill;
The woods stand mute in silver hush.
The new snow glistens, mile on mile;
And none but my early footprints mar
The hallowed whiteness of this aisle—
For I, alone, am trespasser.

The Central Atlantic States Mission

Preston R. Nibley

Assistant Church Historian

THE Central Atlantic States Mission was formed on October 26, 1947, at Roanoke, Virginia, under the direction of Elders Albert E. Bowen and Henry D. Moyle, of the Council of the Twelve, by a division of the East Central States Mission. The new mission comprised the States of Virginia and North Carolina, except that part of Virginia that had been included in the Washington Stake. It also included the following counties in West Virginia: McDowell, Mercer, Summers, Greenbrier, and Monroe.

Elder James R. Price of Phoenix, Arizona, was chosen as the first president of the new mission. Headquarters was established at Roanoke, Virginia, where a mission home was purchased.

During the month of November 1947, Elder Bowen and President Price made a tour of the mission and held meetings in Petersburg, Norfolk, Elizabeth City, Harker's Island, Wilmington, Goldsboro, Durham, and Colfax. During this visit Elder Bowen set apart David L. Hiatt of Mount Airy, North Carolina, as first counselor to President Price. Later in the month, Rudger G. Smith of Phoenix, Arizona, was set apart as second counselor.

President Price presided over the Central Atlantic States Mission a little more than four years, during which time all phases of the missionary

Photograph by Hugh Morton
Submitted by Lovell W. Smith

GREENFIELD GARDENS, WILMINGTON, NORTH CAROLINA

Courtesy Chamber of Commerce, Roanoke, Virginia
Submitted by Lovell W. Smith

MONTICELLO, HOME OF THOMAS JEFFERSON
Charlottesville, Virginia

work were greatly stimulated and increased. In January 1952, he was succeeded by Claude W. Nalder of San Francisco, California.

President Nalder continued the work that had been initiated by President Price and labored with great diligence, until the second week of August 1955, when he was admitted to a hospital in Roanoke, following a severe chill. On August 18, 1955, he passed away. The cause of his death was given as uremic poisoning. His passing brought great sorrow to the missionaries and saints of the Central Atlantic States Mission.

Elder Henry A. Smith, former President of Pioneer Stake and for many years a member of the staff of the *Deseret News* in Salt Lake City, arrived in Roanoke during the latter part of September 1955, having been appointed to take charge of the mission. He is presiding at the present time.

In September 1958 it was reported that there were 10,073 members of the Church in the Central Atlantic States Mission, located in fifty-seven branches.

Sixty Relief Society organizations, with 1192 members, were reported in December 1957. Lovell W. Smith presides over the Central Atlantic States Mission Relief Society.

Note: The cover for this *Magazine*, "Sunset on the James River, Virginia, from the site of Jamestown Landing of 1607, showing William Couper's statue of Captain John Smith," is from a transparency by Frank Dementi, and was submitted by Lovell W. Smith. See also "Recipes from the Central Atlantic States Mission," page 101.

Contentment, Thou Art Priceless!

Leone O. Jacobs

MARIAN Cooper was still irritated at herself for coming on this family excursion at all. After all, she had never been sentimental about her forebears, and there were many other things she should have been doing. It was only because of her brother's insistence that she finally had been persuaded to make the trip to Wellsville to see the ancestral Bennett home.

Here they were, all six of the grandchildren and their spouses, gathered on the lawn in front of the old rock house built by Grandfather Bennett. The house was still sturdy and in fairly good repair, after 101 years of occupancy. Marian marveled that Grandfather could have built such a well-preserved structure. She supposed his early life had given him experience in many types of work. An old couple named Olsen had bought the home several years ago and were still living there. Jess, Marian's brother, had written them and received permission to have this family outing at the old homestead.

"A family reunion is long overdue," he had written, "and I think the old home would be a fine setting."

Marian was not by nature a sentimentalist. Yes, she was proud of her pioneer heritage, but she was not one to live in the past. The present and future were her challenge, her interest. There was so much she wanted to do to improve their situation in life. True, she and George had a nice home and had reared three fine children to maturity, but though Marian Cooper would never have admitted it to anyone, she was far from being a contented person. Twenty-eight years ago, when she married George Cooper, she had been confident they could realize every dream of their hearts. With her ambition and drive, and George's ability to make friends, the future seemed bright indeed. But George had been a disappointment in some ways. He made many friends, and received much enjoyment from life, but he was too easygoing, not aggressive enough to get ahead as she had hoped. His family, his Church, and his friends satisfied his desires completely. Marian was sure he could have been taken into the law firm as a partner if he had asserted himself more. And, if he had only campaigned more vigorously, he could easily have received the twenty additional votes he needed for election into the House of Representatives. He was just too content, that was all!

After the bounteous luncheon had been served under the trees, the Bennett clan stretched and lounged and visited, and then Jess brought out the history of Grandfather and Grandmother Bennett, written by their mother. Jess explained that since he was the eldest of their family, he felt obligated to take the initiative in refreshing their memories concerning the lives of their grandparents. So he unfolded the manuscript and began to read.

Marian was only slightly interested. The names and places sounded vaguely familiar, though

she surmised it must have been in her father's home before she was married, that she had last heard this history given.

"Born Liberty Falls, Sullivan County, New York. Not far from the home there were maple groves, which lent beauty to the landscape as well as material support to the people of the neighborhood. Each spring they drained the trees and boiled down the sap into maple sugar. At nights attendants went from tree to tree with a torch to change the kettles when they were full . . . A beautiful lake, called the Neversink, was nearby. . . .

"THEY heard the gospel preached by two Mormon missionaries, accepted it, and prepared to come West. . . . Margaret gave birth to a second daughter while in Council Bluffs, and two weeks later they started the long march westward. The baby, it was afterward said, cried for a thousand miles. . . . They settled in Wellsville, Utah, and built a two-story rock home. . . . To them were born ten children, four sons and six daughters."

Jess's voice droned on and on, and Marian was beginning to feel drowsy, when, suddenly, her attention was roused.

"During the winter of 1865 the dread disease, diphtheria, struck the home. Three of the children, Martha, fifteen, Alice, eleven, and little Jim, two years, were laid low. Terror struck the hearts of the parents, as there was at that time no known cure for the terrible affliction. But with all the faith and prayers at their command, they nursed them and applied the remedies of the day. But to no avail.

"It was a sorrowful Christmas that year of 1865. As the three lay critically ill, the elements combined to hold them in an icy grip. Snow piled up to the window sills, and the sharp north wind blew drifts over the fence posts. It was bitter cold December 26, as sweet little honey-haired Alice passed away out of mortality. The families were snowbound, so there could be no service nor burial in the cemetery, and little Jim and Martha were sinking slowly. With Alice laid out in the downstairs bedroom, the bereaved Mother continued her vigil and her kindly ministrations with the other two. But it was no use. Each day they lost strength, and outside the elements continued to rage—four feet of snow on the level, and so frigid that the snow made a crunching noise as one walked."

MARIAN found herself gripping her hands tensely. She had not remembered the details of this sad story. She knew only that two children had died in childhood, but, oh, what a pitiful tale this was! Imagine a mother's feelings at being so helpless to stay the destroyer!

Jess went on:

"On New Year's day little Jim slipped quietly away, and the parents' grief knew no bounds. The storm had locked them in, as with a vise, and as the cemetery was over a mile away, the burial there was out of the question. So out into the orchard went Father and the two boys with picks and shovels, and after hours and hours, they had prepared a place for their loved ones. The rude pine boxes Father made from lumber he found around the place. And what of Martha? Was she to leave them also? On Jan. 2 a kind providence saw fit to turn

the course of the disease and she began slowly to mend, though she was weak for months to come."

Marian was surprised to feel two tears sliding down her cheeks, but she did not bother to brush them aside. "Imagine losing two loved ones between Christmas and New Years. Wasn't that enough to break the faith of Grandmother and Grandfather?"

"Oh, no," replied Alice, her eldest sister, "I remember Mother saying it was very hard for them to bear, but it seemed to cement the family ties even more closely and give them determination to go on walking uprightly in the ways of the Lord. Bless the memory of those dear ones, our forebears! I wonder if we could go through such trials without becoming bitter?"

"I doubt it," was Marian's whispered answer. "Are the little graves still in evidence?" she asked, with a note of keen interest in her voice.

"Why, of course they are," answered Jess. "You mean you haven't remembered them during all these years? I know you saw them as a child. It's only about half a block from here. I'm sure I can remember the place."

AND so the twelve Bennett adults, touched by the tender story of their predecessors, wandered out into the orchard. For, yes, it was still an orchard, though perhaps three or four plantings had taken place since Grandfather Bennett's trees were there, and since that sad winter of 1865. After searching a short time and pulling apart a tangle of wild rosebushes, they found a cement slab and the two wooden headstones, marked faintly: "Alice, 11 yrs." and "James, 2 yrs."

"Yes, Grandfather stipulated in his will," said Jess, "that the graves were never to be molested, and so the Olsens, years ago, cemented them over and have plowed and harrowed and watered around them all these years."

"See how the wild roses twine themselves around the place," said Alice. "They seem so very appropriate for children's graves, don't they?"

Marian was deeply moved and she contemplated seriously the meaning of life. "What is true greatness, Jess?" she finally asked, voicing the thought that had come to her in that moment of contemplation.

A long pause ensued, then her stalwart brother lifted his head and answered, "A good father and a good mother are great. I am sure Grandfather and Grandmother were great people. If a man and woman are honest and dependable, if they love others and are loved in return, if they sincerely try to keep the commandments of God, helping their neighbors, then I think they are great. If they rear a fine family that is a worthy contribution to society, they are great. And to be content with what the Lord in his mercy metes out to us is greatness."

The grandchildren stood for some time in silence around the two graves, engaged in as solemn and important thoughts as they had had for many a day.

"I'm so glad we came here today," said Marian at last. "I think I have been needing this for a long time."

That night, as she and George prepared for bed, she turned to him, and out of the fulness of her heart, she said, "George, my dear, you are a truly great man. And I am content."

Perry Picture

WASHINGTON AT VALLEY FORGE

When Greatness Beckoned

Iris W. Schow

On Mount Vernon's long veranda one may turn
His back to the estate, and dreamily
Look out upon the river that leads down
In gentle undulations to the sea.

Once Washington, the boy, ignored the land,
Adventure-drawn by waters rippling by,
And dreamed a brave career called from the deck
Of some tall ship, poised between sea and sky.

Yet, mindful of a mother's fears, he turned
Back from the sea, gave up his youthful schemes,
To find adventure beckoned from the land,
And greatness far beyond his boyhood dreams.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, February 1, and February 15, 1899

A WONDERFUL AGE: Women have in this present generation taken hold of some of the problems of the day and wrestled with them with the intuitive spiritual strength that seems to be a part of the feminine nature. . . . Combined efforts are multiplying, and necessarily must increase the power against tyranny and oppression of all kinds, and where men and women unite for high purposes, intelligently waging war against wrong-doing, the victory so long looked for must eventually be expected.

—Editorial

PERSEVERANCE AT CENTERVILLE: The Centerville Relief Society owned two lots of its own and desired to build, as they had no place of their own to meet in, but on inquiring the cost they found it would be more than they could afford, not wishing to go into debt too much. On the adjoining lot from theirs was a school house which they were advised to purchase if it could be bought on reasonable terms. . . . They found they could buy it for five hundred dollars. Through the perseverance of the committee, and prayers and help of the brethren and sisters who responded nobly to the cause, they bought it. So now we own two thirds of a block. The school house was cleared and repaired and . . . was dedicated June 1, 1898.

—Mary Rockwood, Sec.

Tho' clouds of disappointment
May gather in life's sky,
Do not despair, the sun is there,
And soon will be so bright and fair,
And then those dearest hopes of thine
Like sunlight in thy path will shine. . . .

—Nina Winslow Eckhart

VIRGIN CITY, DIXIE: The past year has been a very dry one. In August we had a very severe storm which did but little good and a great deal of harm. The health of the people as a rule is pretty good. Our Relief Society is doing a good work taking care of the sick and looking after the worthy poor and feeling after the aged. On the morning of January 11, the people awoke finding a happy surprise, the snow being about three inches deep, the first wet storm for the winter, which made everybody rejoice.

—Emily A. Stratton

THE TRIENNIAL: The women of Utah who went to Washington in February to attend the Triennial sessions of the National Council of Women of the United States, have had an interesting experience to say the least, especially those who went as presidents, (proxies), delegates and members of the Resolution Committee. As everyone knows who has been connected with such great national bodies, the hard work and really the most important is done in committees. Speech making is comparatively easy, more especially so when prepared beforehand, which the addresses certainly should be on any given subject. . . . The papers for discussion were of very great interest, especially upon vital questions. . . . "The Women of Hawaii," by Susa Young Gates, was a very ably written and exhaustive paper on the conditions, customs and ethics of the natives, and some expression of real life by Hannah Kaepapa, the pretty custom of the laie was given in an object lesson on the platform. . . .

—Editorial

Woman's Sphere

Ramona W. Cannon

BELLE S. SPAFFORD, General President of Relief Society, has been named a member at large on the executive committee of the National Council of Women. She recently attended the annual meeting of the council in New York City, accompanied by Marianne C. Sharp, second Counselor in the General Presidency.

DAULA COHEN, twenty-three-year-old astronomer, who has a Master's Degree from the University of California at Los Angeles, is a member of the Douglas Aircraft Research Department, where she plots possible orbits for artificial satellites.

MICHIKO SHODA, twenty-four, is betrothed to Crown Prince Akhihito of Japan. She is the first commoner to share the throne of Japan since the world's oldest dynasty took it over in 660 B.C.

GARNER DODSON, wife of a geologist, has written a helpful and practical volume, *Making the Most of Every Move*, in which she offers advice on packing, the financial aspects of moving, selecting new homes and disposing of the old ones. The author, from her rich and varied experiences in moving, and from extensive research, believes that the psychological problems of moving require careful consideration.

CELESTIA TERRY PETERSON, ninety-eight, of Fairview, Utah, has been married for eighty years. She and her husband Peter Peterson, ninety-eight, celebrated this important anniversary in December 1958. They are said to be the oldest married couple in the United States.

MRS. HELEN DUPREY BULLOCK, Washington, D. C., makes a specialty of planning "Dinners with the Presidents" at the famous Mayflower Hotel. The menus and the recipes are secured from the families of the Presidents, or from descendants of those deceased. This year the dinner honors go to James Monroe, and the menu consists of roast duckling, deviled eggs with anchovy on water cress, green pea soup with mint, grilled tomatoes, sweet potatoes, patty pan squash, purple plum jelly, and other delicacies.

MRS. GELSOMINA DEL VECCHIO, of Paterson, New Jersey, recently celebrated her 107th birthday by taking her two cats for a walk. She is hale, hearty, and happy.

DR. CHIEN SHIUNG WU, Columbia University physics professor, is the first woman to win the Research Corporation award. She received the 1958 prize for her outstanding research on the parity law.

EDITORIAL

VOL. 46 FEBRUARY 1959 NO. 2

Obligations of a Mother's Authority

THE term *General Authorities* in the Church has a meaning peculiar to itself, and likewise the different degrees of authority exercised by stake, ward, branch, and mission officers. There is also the personal authority of a man bearing the Priesthood in his own home.

Then there is the authority of a mother in the home. In her sphere of service she must assume its obligations and know the duties required of her before she can fulfill her obligations. Church authorities constantly teach the obligations of parents, and in Section 69 of The Doctrine and Covenants, the Lord commands parents to teach their children, when eight years old, to understand the doctrine of repentance, faith in Christ, of baptism, and the gift of the Holy Ghost, and to pray and to walk uprightly before the Lord. This law applies to mothers as well as fathers. Mothers must assume authority in this training, for the sin of not training will be upon the heads of parents, not their childrens', the Lord warns.

The acceptance and exercise of this authority by a mother lays the foundation in her children of a love and respect for authority resulting in an obedience to authority. The children who are trained to see the blessed results of obedience to authority will not give mere lip service to it.

A mother who wishes to exercise authority properly, may apply to the training in authority of her children many of the attributes set forth by the Lord for the exercise of the authority of the Priesthood in Section 121 of The Doctrine and Covenants—to influence by persuasion, gentleness, and meekness, and by unfeigned love, reproving with sharpness betimes, then afterward showing forth an increase of love toward the one whom she has reproved, lest the child should consider his mother to be his enemy.

The mother herself must set an example of obedience to authority, for there are two facets—the authority a mother wields and the authority to which she yields. Obeying that authority over her enlarges her soul and assists her in exercising her own authority. Nor will she ever criticize those over her.

President Joseph F. Smith declared, "There never should be a day pass but all the people composing the Church should lift up their voices in prayer to the Lord to sustain his servants who are placed to preside over them."

Teaching children in the home the absolute necessity of obeying gospel principles and the Authorities of the Church, and of the heaven to be inherited eternally by those obedient to authority, will reward a mother for any sacrifice she may make in order to fulfill daily and hourly the obligations of authority which are inherent in her role of mother. In days to come she will realize the promise "Her children arise up, and call her blessed . . ." (Proverbs 31:28).

—M. C. S.

Birthday Congratulations to Amy Brown Lyman

Former General President of Relief Society

February 7, 1959

IT has been well said that life is enriched and fulfilled by the development of one's inherent abilities, and by a reaching out into the lives of others to uplift and comfort them. Sister Amy Brown Lyman, since her early youth, has exemplified in a wide field of service this spirit of dedication and devotion. As a young woman she became interested in Relief Society by observing the spiritual solace and practical ministrations given by the sisters who were joined together in love and service to each other and to their communities. Sister Lyman has long served Relief Society in many capacities — as General Secretary-Treasurer, as First Counselor in the General Presidency, and as General President. She continues to serve as a ward literature class leader.

Relief Society women throughout the Church are grateful for the continuing influence of her inspiration and far-reaching leadership. The General Board and the members of the world-wide sisterhood extend birthday congratulations to a beloved leader and wish her much happiness.

Illimitable

Grace Barker Wilson

I cannot measure outer space,
For it extends beyond the stars;
And yet infinity must reach
Beyond the farthest scimitars.

I cannot fathom human minds,
Nor bound the limits of a soul.
But I can chart a steady course
With heaven for its goal.

The Leaven of Laughter

Maude Rubin

Who drowns his laughter in a flood of fear
Shall hear no bird at dawn—
Nor see soft-footed dusk walk through the land—
Nor smell the petaled snow of apple-bloom.

Oh, may I keep that lifting leaven,
Hoard it through the heavy hours. . . .
Let not the nearing darkness blind my eyes
To softness of gray clouds, the peace of night,
Or day's recurring triumph!

Notes TO THE FIELD

Food at Funerals No Longer a Regular Service of Relief Society

WE call to your attention the following statement with regard to the policy of Relief Society providing food at funerals which appeared in the November-December 1958 copy of *The Messenger* issued by the Presiding Bishop's office:

There appears to be a need among bishops and Relief Society presidents for clarification of the responsibility of Relief Society with regard to providing food for families at time of funerals.

In the early days of the Church, methods of transportation were slow, making it difficult for persons from out of town who attended funerals to return to their homes by mealtime; in many communities public eating places were not available or were inadequate. In view of this, the custom of Relief Society providing food at time of funerals developed into a regular practice in most Latter-day Saint communities. Today, however, conditions have changed to the extent that it is no longer considered necessary for Relief Society to provide this service as a regular practice. In those instances in which it is deemed necessary or advisable for the Society to give this service, it is given as a special service. The need for the service is determined by the ward Relief Society president in consultation with the bishop, taking into account the circumstances of the individual family, available community eating places to serve persons attending the funeral who may be unable to return to their homes by mealtime, and the desire of the family for the service.

To give this service indiscriminately could be both burdensome to the Society and distasteful to the family.

Bishops of wards in which the Relief Society as a regular practice is providing food at time of funerals, are requested to call to the attention of their respective Relief Society presidents the present policy as stated above.

This does not mean that Relief Society shall withhold, in any measure, the customary loving, tender services given to families at time of death. To comfort the sorrowing and tenderly minister to families at time of death continue among the foremost of the compassionate services of Relief Society.

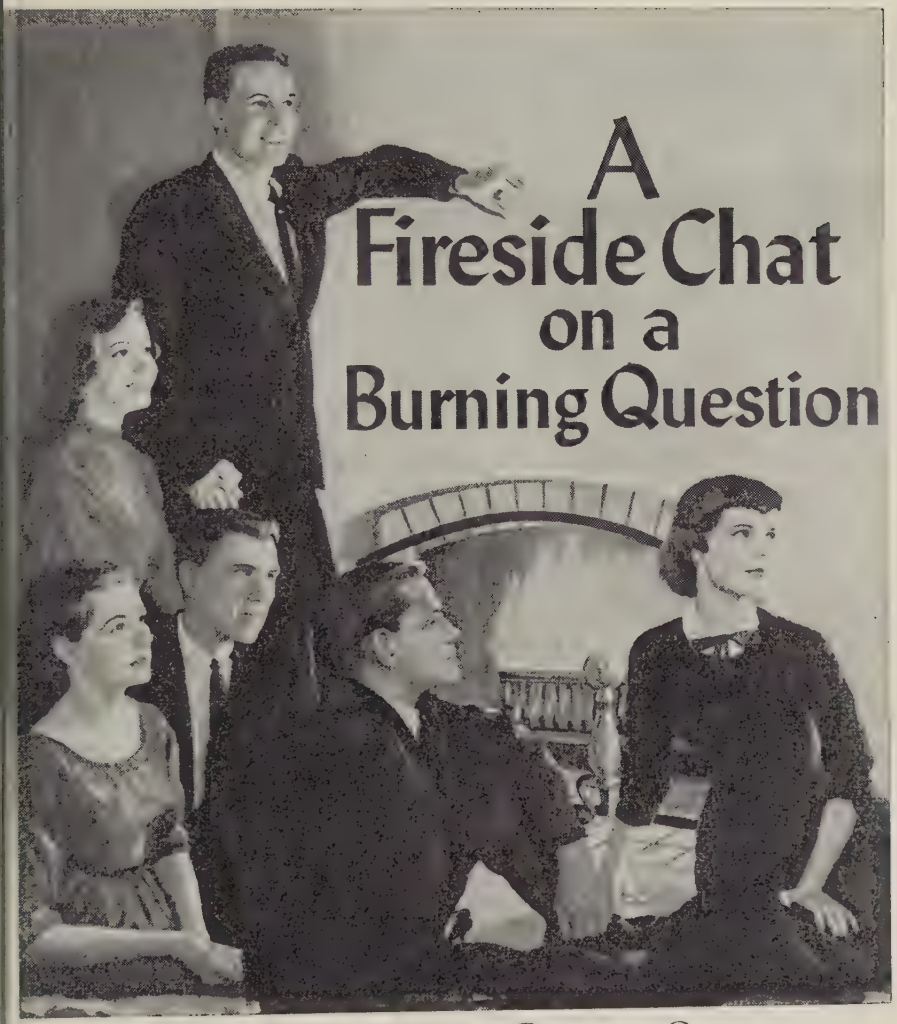
Reasons Manifold

Margaret B. Shomaker

Embers charred upon a hearth,
Naked trees defying cold,
Fertile land cloaked white with snow.

A puff, and embers gleam
Bright in their rebirth.
Time and leaf-green trees
A thousand songs will hold.
Rest and barren land
New harvest will bestow.

Growth, fire, earth
Hold reasons manifold;
Life has its afterglow.



A Fireside Chat on a Burning Question

A Sabbath evening in a home where faith abides, with young friends gathered to engage in pleasant and prayerful discussion and song — this is "A Fireside."

What beautiful images the word suggests: home, hospitality, friendship, security.

Fire, the key word, has been man's friend or his foe through the ages.

It is heat for his home, elemental source of light, refiner and purifier of coarse materials, energy for machines.

The word "fire" has enriched our language: "fired with imagination"; fired with enthusiasm"; "the fire of faith."

When God wanted to speak to Moses, he spoke with fire . . . "out of the burning bush."

Fire is man's friend — but it also can be his enemy.

One of today's most destructive forms of fire is the tiny flame from the strike of a match or the flick of a lighter to start each year in America the slow burning of 400 billion cigarettes.

Light up? Just a minute, young friends of our "Fireside." Let's not play with *this* fire.

Beware of the burning tobacco leaf and its fickle promises which, like one's "pipe dreams," can't come true.

BE HONEST WITH YOURSELF

Recipes From the Central Atlantic States Mission

Submitted by Lovell W. Smith

Butter Pecan Pie

Recipe from Wilmington, North Carolina

3 eggs, beaten
½ c. sugar
1 c. dark corn syrup
¼ tsp. salt
1 tsp. vanilla
¼ c. butter, melted
1 c. pecan meats
1 unbaked 9-inch pastry shell

Put first six ingredients together in order listed. Then sprinkle one half the nut meats in the bottom of the unbaked pie shell. Pour in the pie mixture. Sprinkle remaining half of nut meats over top. Bake in 350° oven about 45 minutes, or until set.

Crackling Bread

1½ c. corn meal
½ c. flour
1 tsp. salt
1 tsp. baking powder
1½ c. ground pork cracklings

Mix all ingredients together with just enough milk to make a very stiff batter (soft dough). Bake in square pan at 450° until brown. Cut in squares to serve.

Hush Puppies

1 c. corn meal
⅓ c. flour
1 tsp. salt
2 tsp. baking powder
1 tsp. sugar
1 egg
enough milk to make dough like drop-biscuit

Mix all ingredients together and drop by teaspoons into deep fat. Cook at 375° until golden brown.

A little onion salt, added to above ingredients before baking, gives a delightful flavor. Serve hot with any food.

Crusty Pound Cake

When baked, a rich, crusty top forms on this cake.

1¾ c. butter
8 eggs
⅛ tsp. salt
1 tsp. vanilla extract
4 c. flour
2 c. sugar
1 tsp. baking powder
1 tsp. lemon extract

Cream butter and work in flour until mixture is of a fine, mealy texture. Beat eggs until lemon-colored; combine with sugar. Add to flour mixture. Add salt, baking powder, and extracts. Beat 15 minutes with rotary beater, or five minutes with electric beater. Bake in greased tube pan in slow oven (250°) 40 minutes, then in moderate oven (325°) 40 minutes.

Crust will form making frosting unnecessary.

Cheese Apple Crisp

6-8 apples (or two cans)
1 c. sugar
1 tsp. each, cinnamon, allspice, and nutmeg

Pare apples and cut in pieces. Mix sugar and spices together, mix with apples. Put in pan without crust.

Topping for apples

1½ to 2 c. flour
¼ lb. butter
1 c. sugar
1 4-oz. can American cheese (powdered)
about ½ c. water

Mix flour, butter, sugar, and cheese until it looks like meal. Put this on top of apples. This amount makes a thick topping. Sprinkle water over topping and bake about 45 minutes at 400°. Serve hot or cold. Serves 12.

(This recipe from North Carolina has been handed down through several generations).

Virginia Baked Ham

Wash a Smithfield* ham in hot water with a stiff brush. Put in boiler of water large enough for ham to float. When it gets to boiling point, turn heat down, so it does not even bubble. Cook until bone on large end leaves ham (about 1 inch). Then take it out of fat. Sprinkle ½ cup or more of brown sugar over the ham and add spices, if desired. Put ham in hot oven, so it will brown in 10 minutes.

*"Smithfield" hams come from animals fattened on peanuts. It is thought by the Virginians that the feeding of peanuts gives a very special flavor to the ham.

Southern Spoon Bread

(Recipe from Roanoke, Virginia)

1½ c. corn meal
⅛ lb. butter
1 tsp. sugar
1⅓ tsp. salt
5 eggs
2 c. milk
1½ c. boiling water
1 tbsp. baking powder

Mix corn meal, salt, and sugar together. Add boiling water. Add butter melted. Beat eggs and add milk to eggs. Put the two mixtures together. Add baking powder. Pour into dripper baking pan and bake 30 to 40 minutes in oven at 350°.

Southern Fried Chicken

1 medium-sized fryer, cut into desired pieces
1 egg
½ c. sweet milk
salt and pepper
flour as needed

Beat egg lightly; add approximately ½ cup sweet milk, salt, and pepper to taste. Dip chicken into this mixture, then roll in flour. Cook in piping hot grease. Arrange chicken in wire frying basket, place in hot grease, and fry until golden brown. You may add French-fried potatoes to grease and cook along with chicken. Drain and serve.

Cooking With Dry Milk

Dr. Marian Bennion

Chairman, Department of Food and Nutrition, Brigham Young University

YOU, as today's homemaker, find on your grocer's shelves many new products and also many old products in new forms. One such food which can be put to very good use in your kitchen is nonfat milk solids, often called dry milk. Most of the water is removed from fresh, liquid skim milk to obtain nonfat dry milk. This, then, is a mixture of protein, milk-sugar, minerals, and some of the water soluble vitamins, especially riboflavin. The use of dry milk in many dishes may be an excellent way of stepping up the nutritive value of your family's meals. Newer methods of processing have made it possible to preserve maximum fresh milk flavor, also, and to give you a product that is readily soluble and easy to use.

Economy may be the keynote in your food budget. If so, dry milk will fit nicely into your plan. It is one of the most economical forms of milk you can buy, costing only about one half as much per quart as comparable fluid skim milk. Remember, however, that the fat has been removed from the dry milk solids, so the price cannot be strictly compared to fresh whole milk.

These are the days of modern conveniences, and the use of dry milk in cooking blends in well with this theme. It is convenient to store since it does not require refrigeration and takes very little shelf space. It should be kept, however, in a tightly covered container, so that it is not left open to the air. Storage temperatures no higher than 75° F. are preferable, also. It is unwise to keep dry milk over a period of more than six months unless it is in an airtight glass, metal, foil, or polyethylene-lined container, as otherwise it may become off-flavored and caked. If the dry milk is kept in air-tight containers at 40° F., it will keep as long as two years. Use from your stored supply and add to it, so that none of it gets too old before it is used.

Dry milk is convenient to use. It may be reconstituted with water and used as any liquid milk if it is a grade A product and clean utensils are used in the mixing process. It may also be used in many cases as the dry product. In recipes for breads, cakes, and other baked goods, the dry milk may simply be added to or sifted with the other dry ingredients in the recipe. Then, water may be used for the required liquid. Other liquids, as stock, fruit juice, or even additional milk, may also be used, depending upon the recipe. You may adapt most of your favorite baking recipes for the use of dry milk in this way. A good general rule to follow in deciding how much dry milk to substitute is to use three to four tablespoons of dry milk and one cup of water as the liquid to replace each cup of milk called for in a recipe.

You may like to add an additional amount of dry milk to many of your old favorite recipes or to new ones you are trying. Since dry milk is high in food value, you may markedly increase the nutritive value of a product in this way without seriously affecting the flavor or texture, in most cases. If you have a member of your family who does not like

to drink milk, this may be an excellent way of getting into his diet the valuable nutrients furnished by one of nature's most perfect foods—milk.

Perhaps you have not yet tried adding dry milk to meat or fish loaves. As much as one-fourth cup for each pound of meat or fish should give satisfactory results in flavor and will, certainly, increase the nutritive value of the dish, as well as stretch that food dollar spent for meat. Other casserole dishes may also adapt themselves well to the addition of nonfat dry milk.

IT may be well to mention here that if the proportion of milk in a recipe is being increased very much, a few modifications may be necessary. A higher proportion of dry milk may make a product less tender, so the fat in the recipe may need to be increased a small amount. You may notice that extra dry milk solids seem to thicken as they absorb more moisture, so the liquid in a recipe may need to be increased or the flour decreased somewhat. Milk solids contain milk-sugar and may produce a product which is too sweet, unless the sugar in the recipe is slightly decreased. The additional milk-sugar from the nonfat milk solids may also cause the baked food to become too brown, unless the oven temperature is decreased a little.

There will be differences in the compactness of packing of various types of nonfat dry milk, especially instant dry milk, and it is therefore best to follow package directions when mixing with water to reconstitute. Usually three-fourths cup of non-instant powder or one and one-eighth cup of instant powder to one quart of water is recommended. When mixing, it is best to sprinkle the powder on top of the water and beat or mix thoroughly. The mixture may be shaken in a tightly covered jar. Water at room temperature or slightly warmer, will make it possible to mix the milk more easily and completely. If the milk is used for drinking, either alone or mixed with varying proportions of liquid whole milk, it will be improved by chilling in the refrigerator overnight. The newer processing methods have produced a very palatable instant product for drinking purposes, as well as for use in cooking.

A light and airy product for topping may be made by whipping nonfat milk solids. Equal measures of dry milk and water are usually satisfactory for this purpose. Make sure that your bowl is the right size for the amount of mixture you are whipping so that thorough mixing can take place. The bowl, beaters, and water should be icy cold. Place the water in the bowl, sprinkle the milk solids over the top, and beat, first at low speed and then at high speed, until stiff. Scrape down the sides of the bowl occasionally. A little lemon juice may be added for stability. Sugar may be added after the mixture is stiffly beaten. The topping will not hold up for long periods of time, but makes a pleasant, economical product when used immediately.

The use of dry milk, then, offers you nutrition, convenience, and economy. Make the most of it. You really need no special recipes. Often only a simple substitution is necessary. However, a few recipes are offered here to help you get started and to stimulate your spirit of adventure in trying new things.

Pineapple Breakfast Cake

¾ c. sugar
¼ c. soft shortening
1 egg
½ c. water
1½ c. all-purpose flour
2 tbsp. nonfat dried milk solids
1½ tsp. baking powder
½ tsp. salt

Mix sugar, shortening, and egg together thoroughly. Stir in gradually ½ c. water. Sift dry ingredients together and stir into sugar and egg mixture—do not beat. Spread batter in greased 9-inch square pan and sprinkle with pineapple topping. Bake at 375° for 25 to 30 minutes.

Pineapple Topping

3 tbsp. softened margarine or butter
3 tbsp. brown sugar
¾ c. drained crushed pineapple

Mix together thoroughly and sprinkle on top of batter before baking.

Whole-Wheat Bread

2½ c. warm water
¼ c. brown sugar or molasses
1 pkg. active dry yeast (1 cake compressed yeast may be used)
1 tbsp. salt
¼ c. soft shortening or oil
⅔ c. nonfat dried milk solids
5½-6 c. whole-wheat flour

Measure water and sugar into large mixing bowl; add yeast and stir. Add salt and shortening. Mix milk solids and 2 c. of the flour together; add to yeast mixture and stir. Add additional flour to form a soft dough. Turn dough onto lightly floured board and knead until smooth and elastic and dough does not stick to board. Return to clean mixing bowl; lightly grease top of dough to prevent drying, cover, put in a warm place, and allow dough to double in bulk—about 1—1½ hours. Push dough down. Turn out on very lightly floured board and shape into two loaves. Place in greased standard size loaf pans, 7½x3½x2¾ inches. Let rise until doubled in bulk—about 45 minutes. Bake in preheated oven at 400° F. for 35 to 45 minutes. Yield: 2 loaves.

Fluffy Lemon Chiffon Pie

½ package lemon flavored gelatin
½ c. boiling water
¼ c. sugar
¼ c. lemon juice
½ tsp. grated lemon rind
¾ c. nonfat dried milk solids
¾ c. water

Dissolve gelatin in boiling water. Add sugar, lemon juice, and lemon rind and stir until dissolved. Place in refrigerator until gelatin mixture begins to thicken. Have ¾ c. water, bowl, and beater very cold. Sprinkle dried milk on top of water and beat mixture until stiff. Beat gelatin mixture into whipped milk. Pour into 8-inch pie pan lined with baked pastry shell or graham cracker crust. Chill until firm. Yield: Filling for one 8-inch pie.

Pudding Mix

1½ c. sugar
1½ c. corn starch
1 tsp. salt
7 c. dry milk

Combine ingredients thoroughly and store in covered container.

Pudding

¾ c. pudding mix
1½ c. water
1 egg yolk, beaten
¼ tsp. vanilla

Add water gradually to pudding mix, stirring until smooth. Bring to a boil over gentle heat. Then add egg yolk and vanilla. Cook an additional minute. This recipe makes three or four servings.

Pudding Variations

Use one of the following:

- 1 tbsp. chocolate syrup or ½ square bitter chocolate
- ¼ tsp. vanilla and 1 tsp. butter
- ¼ c. chopped fruit, fresh, canned or dried
- ¼ c. cinnamon drops or crushed peppermint candies
- ¼ c. chopped nuts
- ½ c. toasted cake cubes
- ¼ c. toasted coconut

If desired, pudding may be served with topping of chocolate or butterscotch sauce, honey, jam, or whipped cream. Or pudding may be used to fill pie or tart shells, or as filling between layers of cake. Consistency of pudding may be varied to taste by increasing or decreasing the amount of water added.

Corn Chowder

- 4 c. diced raw potatoes
- 2 c. boiling water
- 4 tbsp. diced salt pork
- 1 onion, chopped
- 2 c. canned, creamed style or frozen corn
- 1 c. dry milk
- 1 c. water
- 1½ tsp. salt
- dash pepper
- 2 tbsp. chopped parsley

Cook potatoes in water for ten minutes. Saute salt pork and onion gently for five minutes or until pork is crisp; add to potatoes. Add corn and cook gently until potatoes are done. Mix dry milk to a smooth paste with water, add paste, salt, and pepper to soup. Heat thoroughly over boiling water, add chopped parsley and serve. Serves six to eight.

Macaroni, Cheese, and Eggs

- ½ c. macaroni, broken into pieces
- ½ c. water or fluid milk
- ⅓ c. dry milk, whole or nonfat
- 2 tbsp. flour
- ½ tsp. salt
- 1½ tbsp. fat
- 1½ c. grated cheese
- 4 hard cooked eggs, sliced
- crumbs mixed with melted fat

For added milk value, use ⅔ c. dry milk and 1½ tbsp. flour, in place of amounts given above.

Cook macaroni in boiling water until tender. Drain and discard cooking water. Put the water or fluid into a pan; add dry milk, flour, and salt. Beat until smooth.

Add fat and cook over very low heat or boiling water until thickened, stirring as necessary to prevent sticking or lumping. Remove from heat and stir in cheese. Place macaroni in a greased dish, cover with the eggs, and add the cheese sauce. Sprinkle crumbs over top. Brown in moderate oven 350° F. for about twenty minutes. Serves six servings.

Upstream

IN a turbulent stream, a fish must swim hard to stay in the same place. But only a little extra effort will take him upstream.—Celia Luce

You Can Sew— XII —Plackets

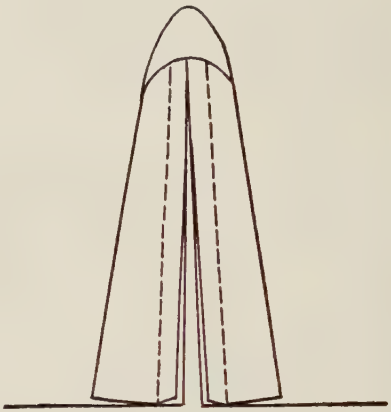
Jean R. Jennings

MOST dresses and skirts, many blouses, and various other articles of clothing require some type of neat and, usually, inconspicuous closing. Since the advent of zippers, not too many years ago, they have been by far the most popular means of finishing openings used to make our clothing easy to put on or take off.

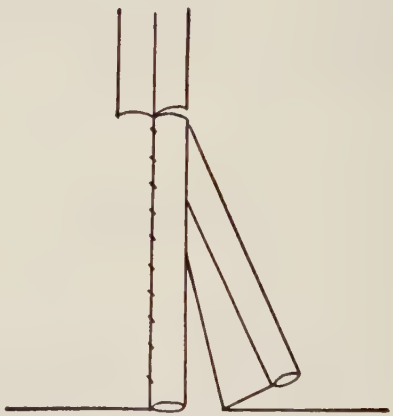
Not all articles of clothing lend themselves to the use of zippers. Some of the garments that do not are baby clothes and those used for very small children; night clothes of all kinds; undergarments such as petticoats and panties; and dresses made of such sheer and delicate fabrics that zippers would be too heavy and obvious. All clothing in these classifications, as well as some others, need special types of neat and inconspicuous closings. Here is where some form of sewed placket comes into use.

There are several ways of making plackets for successful closings without zippers. One of these, the faced placket, was discussed previously in the article on fitted facings. Others commonly used include the continuous bound placket, the hemmed placket, and the faced underarm placket.

CONTINUOUS PLACKET



IN SLASH



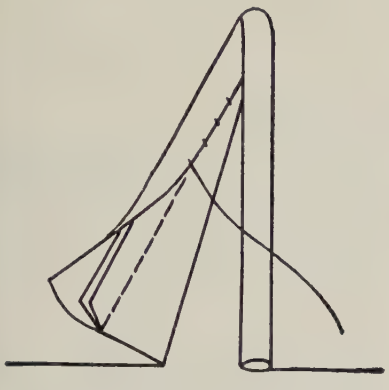
IN SEAM

* * * * *

Continuous Bound Placket

This type of placket is especially useful for light weight and sheer materials, being used especially for lingerie. It is suitable for children's clothing as well as in straight gathered skirts. It is frequently used to finish a sleeve opening above a tailored, applied cuff; and can finish an open seam as well as a slash.

1. Cut a straight strip of material two inches wide and twice the length of the opening plus one inch. (On baby clothes and other dainty materials, make the strip narrower so the placket will be dainty.)



2. Baste and stitch strip to the opening, right sides together. If the opening occurs in a seam, clip the seam allowance at top and bottom. Hold the opening as straight as possible. Taper to a sharp point when applying to a slashed opening. Continue sewing all around the opening.

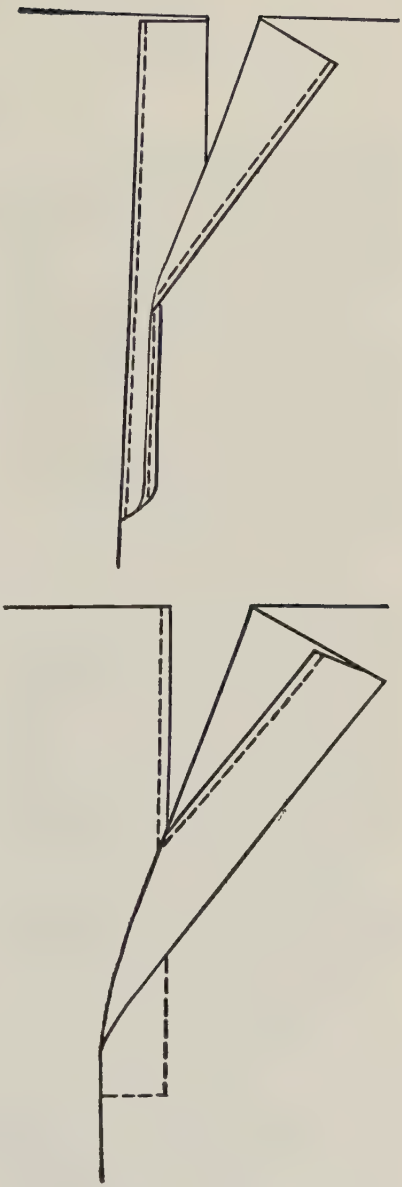
3. Turn in the free edge to enclose the seam, as on a binding, and hem to the line of stitching.

4. Finish by stitching the two free ends together and overcast raw edges. Sew on snaps with a hook and eye at the waistline. In baby clothes use buttons and buttonholes. In slacks, children's clothes, or pajamas, gripper fasteners are useful.

Hemmed Placket

This placket is used most frequently on baby dresses to finish the back neck opening. It is also a simple and practical type for gathered skirts.

Slash the center back of dress or skirt on the grain of the material, to the desired length. For the under side of the placket, stitch a narrow hem, by hand or machine, on the raw edge, tapering off to nothing at the bottom. For the top side of the placket, make a hem from ½ to 1 inch wide. This is lapped over the under side of the placket to



HEMMED PLACKET

form a pleat at the bottom. Stitch hem. At the end of the placket, stitch twice across the pleat to stay the opening.

Faced Underarm Placket

A faced or a faced and hemmed placket gives a flat, smooth closing with snaps or hooks. It may be used on light wools or silks in situations where zippers are not practical or not desired. It is also frequently used on the bottom of tight-fitting sleeves.

In making this placket, both front and back edges are faced with a lengthwise strip of matching fabric. Stitch, press, and edge finish the side and waistline seams then:

1. Cut two strips on the lengthwise grain 1½ inches wide and 2 inches longer than the opening.

2. Place the strips on the front and back placket edges with right sides together. Using a ¼ inch seam allowance, and leaving one inch above and below placket ends, place the strip for the front edge so that it can be stitched on the seam line of the garment. The strip for the back edge can be stitched at least ½ inch from the side seam line. Stitch the strips to the garment, backstitching at the ends.

3. Steam press the placket seams open and trim allowances on facings to ¼ inch. Allowances on a dress may be left wider for possible alteration. Turn facings to the wrong side and press well to insure thin edges along the opening.

4. Finish raw edges to prevent fraying.

5. Anchor seam tape behind front facing through which to sew snaps and hooks and eyes. Fasten front facing to dress with an invisible hemming stitch.

6. On the back edge, clip through seam allowance at top and bottom so they will turn forward under front edge. Hand stitch to front at top and bottom. Overcast raw edges.

If seam allowances are wide enough, one or both raw edges may be hemmed back instead of faced. In this case edges must be reinforced with seam tape to prevent stretching.

Remember always that every placket should be made to fit as smoothly as a seam in order to retain a perfect fit.

An Untold Tale

June N. Ashton

These things
Have a story
To tell: tepee rock rings . . .
Broken arrows without feathers . . .
The Sioux.

The Silver Leash

Chapter 2

Beatrice Rordame Parsons

Synopsis: LaRue Harding, an orphan, who has lived since childhood in California with an aunt, goes to Fivelakes, Arizona, after the death of her sister Amelia. LaRue finds that her brother-in-law Herbert Fetterly is confined to a wheel chair and his children seem hostile towards LaRue.

THE huge, silver-platter moon which rolled itself out from behind Coyote Peak during the night, found LaRue crying miserably into her pillow. She felt grief-stricken not to have seen Amelia before her death, and to know her children.

But Aunt Mettie had needed her. There had been very little money for a nurse, even if Aunt Mettie had agreed to have one, and Aunt Mettie had been kind, thoughtful, seeing that LaRue went to school, to college. LaRue had repaid her aunt-mother by doing the hundreds of daily kindnesses which kept Aunt Mettie happy. Yet, LaRue's mind kept nagging, seventeen years is a long time.

When dawn brought a turquoise sky with a great, yellow ball of sun to drench the chill from the desert-cooled night, the icy coldness in LaRue's heart did not melt. Even though Aunt Mettie was no longer a prisoner of ill-health in the neat apartment in San Francisco, LaRue felt the tug of homesickness. She longed for familiar sights and odors —great steel bridges spanning miles of water; cloud banks running in from the Pacific to smell of fog.

Erma put her questions into words later, when she and LaRue were alone. "Why didn't you come? Mother wanted to see you so badly. You were a Harding, and she was proud of that. She felt that you belonged here. . . ." Her voice shook and she left the room, not waiting to hear LaRue's explanations.

Joel was youthful, inarticulate, but he broke out: "You didn't come."

She tried to tell him her reasons. But he grunted rudely.

"Seventeen years is a long time."

"Too long," she cried painfully, but she was talking to his back as he went out.

She tried to talk to Herb. But he had grown silent, morose. He ate the meals which Mrs. Johnstone prepared and said little to the children. He had closed his architect's office as Amelia's death had closed his life. He told her: "I have a small income. Enough. I used to build things. Now I build no more. . . ."

Watching the way he rolled his chair along the hall to his room, LaRue learned that the chair, and the bedroom door which he always closed tightly behind him, had become the only security he knew.

LaRue found that the things he had written in his letter were true. He and his children were drifting apart. Once they had been a family, close, happy, loved and beloved. They were a family no longer.

Just four hurt, bewildered people, separated by the bits of their shattered world!

LaRue longed to help them. But she didn't know how, in the face

of their anger and resentment. Tears welling into her throat warned her that she was an outsider. That she had no place in their lives.

She did try to coax Herb from the house. Paying no attention to the way his body tensed, the way his hands gripped the wheels of his chair, she spoke casually, "I'd like to drive your car, Herb. See the town. Come with me. We'll put your chair in the back and. . . ."

THE roughness of his refusal jarred her. "I never go anywhere. I don't like people staring at me. . . ." He was ashamed of his outburst, and said more quietly: "I've only been out of the house once or twice since the accident." His pale face was indrawn, frightened. "Dr. Alan Rutherford wanted to take some X-rays. He's never given up the idea that an operation might help."

LaRue caught at a straw, saying eagerly: "It might, Herb. Why haven't you?"

He brushed the matter away with a violent wave of his hand. "I could be a great deal worse off, if the operation failed."

LaRue understood. He had suffered so much pain. He could not take a chance on more.

He returned to the matter of the drive. "You are welcome to take my car. I'd like you to meet people. See Fivelakes. We're pretty proud of our town." He paused, then said pleasantly: "Erma can show you around."

Erma's face was still as her eyes met LaRue's. She pleated a corner of her napkin and her voice was forced. "I'm sorry, Father. I'm very busy."

Herb felt the rudeness of her refusal and turned to Joel. "You go with her. . . ."

But Joel was already shaking his dark head. "I'm going over to Eddie's."

LaRue's expression must have told Connie how hurt she was, for the child spoke cheerfully.

"I'll go, Aunt LaRue. I know lots of people. I'll take you to see Harding Hospital. Introduce you to Dr. Alan Rutherford. Maybe we'll meet Gladys Drew. She's engaged to Dr. Alan. We could go up to Hillhigh House. Grandie would be there. He's terribly old. More than a hundred, I'll bet."

Erma corrected her with unnecessary sharpness. "He's eighty-two, Connie. Do you always have to exaggerate?"

Connie lifted her chin. "You don't have to scold me, Erma. You're not my mother." There were tears on her lashes.

LaRue spoke hurriedly: "Where else could we go, Connie?"

"To the Supermarket," cried Connie, with a sidelong glance in Erma's direction. "Erma's boy friend, Bob Powers, works in the fresh vegetables." She found Erma scowling at her, and added: "I'll go change into my best dress."

She ran to her room, and in a few minutes Erma and Joel drifted out of the house. Herb looked apologetic.

"It wasn't this way when their . . . mother . . . was here." He paused, drew a deep, unsteady breath and went on. "They never used to bicker. Now the slightest thing brings harsh words."

LaRue tried to reassure him. "Children often quarrel, Herb."

He shook his dark head, a worried line drawing tight about his mouth.

"This is different, LaRue. I don't understand it. The children have changed. Erma and Joel have too much time on their hands now that school is out. Half the time they don't bother to tell me where they are going. I know very little about their companions."

"Why not have Erma and Joel bring their friends home?" asked LaRue. "They could play records. Have barbecues."

"I've suggested those things," said Herb tensely, "but they simply don't bring their friends home. Bob Powers takes Erma out. But I do not know him. Joel's friend, Eddie Garrat, has been in trouble about cars. . . ." He was frankly at a loss. "I've told Joel not to associate with Eddie and his crowd, but. . . ." He lifted his hands helplessly from the wheels of his chair. He looked beaten, afraid. His voice trembled: "My sister lives in another part of the State. She'd be glad to take the children. They need someone who . . . cares!"

"You care," cried LaRue loudly. "Oh, Herb, they'd be miserable away from you and their home. If you'd only try. . . ."

HE lifted his hands from the wheels of his chair and grated: "Look at me, LaRue. I'm a cripple! Physically and mentally! Without Amelia I'm . . . nothing!"

He turned his chair abruptly and swept out of the room. His door closed loudly. LaRue looked at the panel in pity and distress.

If I could only help, she thought bitterly. But the children had shut her out. All except Connie, who was coming along the hall, dressed in a fresh blue cotton dress, her long, brown braids tied with blue ribbons.

She looked at LaRue in surprise. "I thought you'd be getting ready!" There was disappointment in her small face. "Aren't we going, Aunt LaRue?"

LaRue got quickly up from her chair. "I'll go and change," she said. But she wished she hadn't asked for the car. She felt moody, depressed by her conversation with Herb. Her hands were unsteady as she fastened a golden-linked belt about the waist of her becoming leaf-green cotton frock. "You're the official guide," she told Connie in forced merriment as she turned the car into the highway. "Let's go see the old house, first."

"Let's," cried Connie eagerly, "we're sure to see Grandie. He's always there. . . ."

But when they came to the place, huge machines blocked the road up the steep incline.

"Never mind, Aunt LaRue," consoled Connie in her elderly manner, "someday, before you go home, you can walk up to the house."

LaRue didn't know why she felt so disappointed. It couldn't possibly matter if she didn't visit the old house. She drove slowly along, seeing brown, auburn, gray, and black beards on most of the men who were growing them for the celebration.

Connie giggled, saying: "It's lots of fun, Aunt LaRue. The carnival's at Blue Lake, but there's a parade in town, and a lot of other things. I'm going to have a new dress. So is Erma. Our dressmaker makes

them. But Erma's going to sew lots of sequins on her skirt like a Mexican Senorita. She's going to wear pink, because Bob likes it. She likes Bob, awful much! He's only got the littlest beard, but she likes it."

They drove into the part of the valley which had reminded LaRue of a prehistorically baked cake. Jutting boulders of pink and yellow sandstone had been left undisturbed, and houses, patios, and swimming pools had been built in their midst, giving the lovely ranch-type homes a look of the wilderness.

"You have to be awful rich to live in Maple Park," explained Connie. "That's why Grandie is giving Dr. Alan the money to build his house. Grandie is always telling people that Dr. Alan might as well have it now, as later!" She was very grave. "Grandie believes in giving things to people while he's here to see them enjoy them. So he can enjoy them, too. He asked Daddy to design a nice house, but Daddy. . . ." Her face fell as her voice trailed away.

Suddenly she motioned for LaRue to turn into the huge, black-topped parking lot at the Supermarket. "I'll introduce you to Bob Powers."

AS they walked across the lot with its hundreds of cars, Connie said: "It's bigger than the open-air pavilion at Blue Lake where they hold the square dancing." She looked expectantly into her aunt's face. "Will you be staying for the Festival?"

LaRue shook her head. "I'll have to go back to the bank long before that!"

She didn't know that her voice revealed her anxiety to get away. She followed Connie into the huge shopping center, and through the aisles to the fresh vegetable department. Bob Powers was cutting the tops from carrots and arranging them in a colorful triangle.

Connie introduced them. "This is my Aunt LaRue, Bob. I've told her about you being Erma's friend. I told her how you're trying to raise a beard."

There were a few wheat-blond strands of beard on his chin, and when LaRue shook hands he colored slightly. "If my hair was dark, they'd show up better." He was young, tall, and his wheat-blond hair was crew-cut. He said: "I think Erma's pretty swell!"

LaRue smiled. She liked him for that. "The next time you come to take Erma out," she suggested, "drop in and see her father. He would like to know you. . . ." Her voice failed, remembering that Herb was shy before people. Yet she liked this young man very much. "Come for dinner some evening," she said. "Mrs. Johnstone is a good cook." She felt awkward, knowing that she had overstepped her privileges in her brother-in-law's home.

He did not promise, as he turned back to his carrots. "Maybe, someday, if Erma asks me." He picked up his knife and whacked the top from a carrot with undue vigor, as if he was angry about something, thought LaRue.

When they left the market, Connie and LaRue drove up a quiet street. "There's the hospital," cried Connie, excitedly. "We'll be sure to meet some of the patients that Dr. Alan brings out in the sunshine.

Gladys doesn't like to go inside. She says the smell of antiseptics makes her ill. But she comes each day to bring magazines and things."

LaRue studied the three-story, benign old gray stone building. There was a name carved into ancient stone over the portal. She read it silently: Jonas Harding Hospital.

Harding, she thought, feeling a tiny prick of pride. It looked nice, printed there. She thought of how little she knew of the Hardings. Jonas Harding seemed a figure out of a book or a movie. She thought: I've missed so much! then wondered at the thought. The Hardings were of no importance to her. She had only known one, her sister, Amelia. She had almost forgotten her!

Connie was bouncing up and down on the front seat. She opened the door. "Come on, Aunt LaRue. I told you we'd meet Dr. Alan and Gladys. There they are, over there on the lawn." She skipped quickly ahead of LaRue, smiling, and greeting some of the patients who sat in wheel chairs or on benches in the sun. She called their names. "Dr. Alan! Gladys! I want you to know my Aunt LaRue."

A tall man in white turned and smiled down at LaRue. He had slightly irregular features, which gave him a distinguished look, and his dark eyes under his brown crew-cut were friendly.

"I'm pleased to meet you, Miss LaRue Harding," he said, shaking her hand. His fingers were firm, strong, the fingers of a surgeon. "I've heard a lot about you from your sister."

He drew a beautiful, green-eyed girl a little forward, saying: "My fiancee, Miss Gladys Drew."

She had very dark hair, green eyes, and she wore a white, sleeveless frock, which set off her deep tan.

SHE touched LaRue's fingers, then looked at her with wide, interested eyes.

"Are you going to make your home in Fivelakes, Miss Harding?"

LaRue did not mean to be rude, but she said quickly: "Oh, no, I'm going back to San Francisco."

Dr. Alan Rutherford smiled, said a little stiffly: "You don't like it here! Your sister loved it."

LaRue was silent. She was glad that Connie was chattering in a lively tone. "How is Mrs. Lawson, Dr. Alan? When is she going to have her new baby?" She sounded so grown-up, so elderly.

"She's fine," said Dr. Alan. "I've been keeping her in the hospital for a while. But she's going home." To LaRue he explained: "The baby seems determined to arrive before schedule."

They talked for a little while longer. Then LaRue said they must be getting home for dinner.

Back in the car, Connie sighed happily. "I just love Dr. Alan. You'll love him, too, Aunt LaRue, when you get to know him better."

It was silly, but LaRue found her cheeks warm. She *had* liked Dr. Alan Rutherford very much.

Connie asked eagerly: "Aunt LaRue, I just love babies. Can I tend yours when they come?"

LaRue had to laugh. "I'm not even engaged, darling. But when I meet the right man and settle down, I'll send you a ticket to San Francisco. . . ."

Connie was shaking her brown head. There was a wistful look in her soft blue eyes.

"I don't want to come to San Francisco, Aunt LaRue! I want you to stay in Fivelakes. Then I could tend your baby every day!"

LaRue hated to dash that wistful look from Connie's face, but she said firmly: "My vacation ends by the first week in July. I've got to get back to the office."

She was not aware of the relief in her tone.

(To be continued)

Chloe V. Hatch Daines Makes Rose Design Quilts

MRS. Chloe V. Hatch Daines, Logan, Utah, specializes in making rose design quilts. These unusually beautiful quilts, stitched with superior artistry are made as special gifts for the grandchildren. Whenever a marriage approaches, she has her rose quilt ready.

Mrs. Hatch's handwork hobbies began when she was a young girl, pioneering with her family in New Mexico, Arizona, and in the little community of Diaz, Mexico. The settlers in these communities made most of their clothes and household goods. Mrs. Hatch made straw hats for herself and family and was awarded prizes at the fairs for her handiwork. She wove cloth, designed and sewed dresses, cutting her own patterns. In later years she made crocheted bedspreads, tablecloths, and doilies, as well as many beautiful articles of hairpin lace. She is an excellent cook and loves all the homemaking arts.

Now eighty-seven years old, she is still actively interested in her hobbies, in her family, and in Church activities. She has held many positions of responsibility in Relief Society and is well known and greatly loved for her many works of charity.

My Loveliest Valentine

Mabel Law Atkinson

IT was Valentine's Day. I sat in my city apartment and nostalgically recalled the groups of children I had taught in a country school, as they gathered with shining eyes and eager voices about the beautiful valentine box they had helped make bulging with valentines. Always, one of my own children was among this group at my desk before the bell rang for school to commence.

I smiled as I remembered the knocking on our door Valentine nights, and the sound of running footsteps which told us the children had placed their valentines, "To Mother and Dad," on the porch and were scampering to hide behind the two large lilacs, one on each side of the house, to watch our delight as we received them. With mellowed tenderness, I recalled the time, years ago, when I tried to pick up the valentine left us by our firstborn son—only to find he had painted his heart on the porch with colored chalk. I smiled even more tenderly as I remembered his boyish laugh of triumph echoing through the bare lilac limbs at my repeated attempts to pick it up before I finally fathomed the reason I could not.

"Valentine Day in the city can never be as delightful as in the country," I said to no one in particular, for I was alone.

I was recalled from my memories by a gentle knock on my door. For a moment I even wondered if it could be someone leaving a valentine. My smile broadened as I said to myself, "Don't get foolish ideas, here in the loneliness of this city, and in an upstairs apartment at that."

I walked across the room and leisurely opened the door, to find no one there, closed it again, and sat down to read.

Was I dreaming or did I hear velvet footfalls in the hall? Again came a gentle knock, then soft, but quickened footsteps retreating.

Eagerly I opened the door, this time to catch a glimpse of a bright skirt just disappearing around the corner of the hall leading to the stairway. The unmistakable fragrance of spring came to me. Then I saw them — a bouquet of a dozen yellow daffodils laughing up at me, thumb-tacked to the outside of my door, and hanging from them in their cellophane wrappings were two large chocolate hearts.

Quickly I went to the head of the stairs, and there stood a radiant young girl much like a daffodil herself with her yellow curls and sunshiny smile. She was fairly bursting with the joy of her errand. Mine was the twelfth place she had quietly visited, leaving the cheery daffodil valentines, as gifts of a lovely, gracious lady in her eighties who had found, during her lifetime of service, that the sun she gave to others also warmed her own soul.

Now, whenever I get a little homesick for country joys, I recall my loveliest valentine and know the delightful friendliness of city hearts.

NOTES FROM THE FIELD

Hulda Parker, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the Relief Society *Handbook of Instructions.*

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Margaret R. Jackson

NEW ENGLAND MISSION, HARMON BRANCH RELIEF SOCIETY, STEPHENVILLE, NEWFOUNDLAND, DISPLAYS QUILT

Left to right: Rayola Keeler, Second Counselor; Johanne Griffith, Secretary-Treasurer; Ranee Mabry, organist; Kathy Odekirk, chorister; Mildred L. Anderson, President; Faye S. Munson, First Counselor; Pearl Spear.

Margaret R. Jackson, President, New England Mission Relief Society, reports a communication from this small but active branch: "We are so proud of our little Relief Society here at Harmon, Newfoundland, as it is the first ever to be organized in this part of the Northland. We have made two welfare quilts, and anticipate one more for next year. Due to the large amount of snow we get here, we have questioned whether or not we would be able to meet every week, but our Heavenly Father has truly blessed us, for we hold Relief Society regularly. We are all here because our husbands are serving in the United States Air Force at this base. We are a big, happy family and enjoy and love the friendship with each member."

Sister Jackson comments on this organization: "We, too, are very proud of this dauntless little group who so well exemplify what Relief Society can mean."

Photograph submitted by Ada K. Sneddon

RENO STAKE (NEVADA), RENO WARD RELIEF SOCIETY DISPLAYS EARLY AMERICAN HAND-BRAIDED RUG

Front row, left to right: Gladys Jamieson, President; Beatrice Ditty, Second Counselor.

Back row, fifth and sixth from the left: First Counselor Yerda Robertson; work meeting leader Doris Thornton.

Ada K. Sneddon, President, Reno Stake Relief Society, reports: "Combining wool and sentiment, with sixteen months of hard but pleasant work, members of Reno Ward Relief Society have created a masterpiece in an Early American designed rug. The scalloped oval measures more than thirteen by eighteen feet. Discarded all-wool clothing, and some souvenirs and heirlooms, were used. Every piece was ripped and thoroughly washed. Much of the wool was then dyed to work out the selected color scheme of shades of beige, brown, and green. This phase of the work required over ten dollars worth of dye. When dry, all the wool was pressed, then cut into measured two-inch strips. These were sewed together on the bias so that no seam bulges would appear in the braids. Braiders folded the strips to conceal all raw edges. More than twenty-five dollars worth of waxed linen and fiber threads was used in sewing the braids together. The very sharp three-sided leather needles required to penetrate the heavy fabrics also penetrated the fingers of the sewers occasionally.

"By-products of the rug project are friendships sewed as firmly as the rug; several shut-ins became happy participants, thus exchanging lonely idleness for happy usefulness; ward newcomers and inactive members were drawn into the work circle; and many burdens and worries were shared and thereby lightened."

This unusually beautiful and serviceable rug was made especially for the Relief Society room in the Reno Ward chapel. "So with wool and work, a new room has been transformed into a homey abode already rich with love and memories." It is estimated that, with normal use, the rug will wear seventy-five years.

Photograph submitted by Ada J. Taylor

FARR WEST STAKE (UTAH), LITTLE VALLEY BRANCH OPENING SOCIAL
September 30, 1958

Second row, right to left: President Juanita Cooley; First Counselor Phyllis Anderson; Second Counselor Marilyn Zollinger.

Ada J. Taylor, President, Farr West Stake Relief Society, reports that this branch was organized in February 1956 and is participating in Relief Society work in an outstanding manner. A complete organization is maintained despite the branch being composed entirely of construction workers and their families, which creates a problem in keeping the branch functioning when there are so many transient members. "We are so thrilled with this Relief Society, and are pleased with the participation of so many young mothers."

Photograph submitted by Ruth Stapley

PHOENIX STAKE (ARIZONA) VISITING TEACHERS CONVENTION
September 26, 1958

Ruth Stapley, President, Phoenix Stake Relief Society, reports: "The theme 'Tonic for Visiting Teachers' was carried out in the invitations in a little booklet given to each visiting teacher and in the refreshment table. Each visiting teacher was presented with a booklet made in the form of a tonic bottle which contained inspirational

messages and a letter from Elder Delbert L. Stapley of the Council of the Twelve, to the visiting teachers. On the back cover of the booklet were the words: 'Add years to your life! Add life to your years through Relief Society activities.'

"Over 100 women, grandmothers, mothers, and great-grandmothers enjoyed the day renewing old acquaintances and meeting new friends. The inspirational talk entitled 'Pills for Precious People' and the beautiful music rendered by our sisters from Ajo, who came 125 miles to sing for us, made the day complete.

"Delicious punch was served from a large cake of blue ice carved to resemble a tonic bottle and decorated with yellow chrysanthemums. The visiting teachers were honored through their presidents, as each president was presented a very lovely clear vase with blue stones inside and net on the outside."

Photograph submitted by Rowena J. Warr

CASSIA STAKE, GROUSE CREEK WARD (UTAH) VISITING TEACHERS ACHIEVE OUTSTANDING RECORD

Front row, left to right: Counselor Rhea Toyn; President Ella Tanner; Counselor Martha Kimber.

Second row, left to right: Bishop Hughie Thompson; Marjorie Thompson; Opal Kimber; Archie Toyn, Counselor in ward bishopric.

Third row, left to right: Delbert Tanner, Counselor in ward bishopric; Winifred Paskett; Elmer Kimber, member of the stake high council; Annie Kimber; Amanda Paskett; Launa Richins.

Back row, left to right: Vera Tanner; Lorna Tanner, visiting teacher message leader; Wilda Kimber; Naomi Kimber; Oreta Lee; Jenny Richins; Louisa Roberts.

Rowena J. Warr, President, Cassia Stake Relief Society, reports that the Grouse Creek Ward Visiting Teachers have completed eight years of one hundred per cent visiting teaching. "One reason for their successful record is the support of their Priesthood authorities."

Photograph submitted by Fannie B. Hatch

JUAREZ STAKE (MEXICO) VISITING TEACHERS CONVENTION
July 3, 1958

Back row, standing, fourteenth and fifteenth from the left: Fannie B. Hatch, President, Juarez Stake Relief Society; Willa T. Wagner, Counselor; seventh from the left: Louisa M. Wilson, visiting teacher message leader.

Sister Hatch reports: "Our stake convention for visiting teachers was held July 3, 1958, in Colonia Dublan. The theme of the day was 'Visiting teachers, a beacon-light, sending out rays of wisdom, prudence, and sympathetic understanding.' We felt the occasion to be inspiring, in that it brought attention to the advancement made in the program and set up goals for the coming year. Better attendance at report meetings and sacrament meetings was stressed, and we are hoping for improvement in this respect. Those with outstanding records of achievement were honored. We are happy to report that we have real devotion to the cause of Relief Society in our stake."

Photograph submitted by Virgie Shuman

ATLANTA STAKE (GEORGIA) VISITING TEACHER CONVENTION
May 17, 1958

Front row, left to right, beginning with the fifth sister: Pauline Gilbert and Lucille K. Brown, stake board members; Virgie Shuman, President, Atlanta Stake Relief Society; Margaret Yarn, Second Counselor; Flossie Nicholls, First Counselor; William L. Nicholls, President, Atlanta Stake; Jane Noe and Ann Holloman, stake board members.

Sister Shuman reports: "We were very proud of our visiting teachers convention. We have 121 visiting teachers in the stake, and ninety-two were present. We felt that the attendance was remarkably good, as the sisters had to travel from forty to 350 miles, the farthest branch being 175 miles one way. Forty-six of the visiting teachers achieved a one hundred per cent record for the year. We hope to do better this year. The stake board furnished a smorgasbord dinner for the sisters, which was followed by a meeting where President Nicholls and I spoke, encouraging the sisters to keep the work going, as the sisters of the stake needed their visits. The Singing Mothers supplied the music for the evening. Church books were presented to the teachers who made one hundred per cent records."

Photograph submitted by Nellie Gleed

MALAD STAKE (IDAHO) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, August 31, 1958

Front row, left to right: Carol Eliason; Leora Brown; Thelma Gibbs; June Ward, chorister; Margaret Laws, organist.

Second row, left to right: Carol Dawn Willie; June Crowther; Eliza Knudson; Ora Hoskins; Mary Crowther; Leah Waldron; Mary Gleed; Ruth Davis.

Third row, left to right: Hazel Williams; Cora Williams; Mabel Dyring; Lizzie Edwards; Wanda Napier; Thelma Price; Margaret Richards; Verene John.

Fourth row, left to right: Blanche Budge; Villa Facer; Esther Hall; May Richards; Hope Price; Roma Facer; Robbie Raymond; Eunice Tovey.

Fifth row, left to right: Deloria Price; Mattie John; Maurine Gibbs; Marteal Hendricks; Nellie Gleed, President, Malad Stake Relief Society; Mary Alice Williams; Viola Thomas; Ada Smith.

Sister Gleed reports: "These women are all active and successful workers in the Relief Societies. There are nine wards represented."

Photograph submitted by Lesslie Stubbs

SACRAMENTO STAKE (CALIFORNIA) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, June 29, 1958

Director Julia Larson stands at the right; the accompanist Wilma Richardson stands in the first row at the right.

The following selections were presented: "Come Unto Me," by Franz Liszt; "Beside Still Waters," by Bernard Hamblen; "Forth in Thy Name, O Lord, I Go," by Florence Jepperson Madsen; "The Lord's Prayer," by B. Cecil Gates.

Lesslie Stubbs is the former stake president. The new president is Emily Burr.

Photograph submitted by Mary Stirk

EAST OGDEN STAKE (UTAH) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, February 2, 1958

Front row: second from the left, Alice Thorsted, soloist; tenth from the left, Dorothy Koldewyn, chorister; thirteenth from the left, Mary Lund, Second Counselor; fourteenth from the left, Erma Platt, First Counselor.

Mary Stirk is president of the East Ogden Stake Relief Society.

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 16—The Revelation to Emma Hale Smith

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Section 25)

For Tuesday, May 5, 1959

Objective: "And verily I say unto thee that thou shalt lay aside the things of this world, and seek for the things of a better" (D & C 25:10).

Emma Hale Smith

Section 25 is the only revelation in The Doctrine and Covenants that is directed to a woman. The revelation is prophetic in calling Emma Hale Smith to a position of honor and responsibility. It also admonishes her to a life of consecrated devotion to duties demanded by reason of her position as the Prophet's wife.

The first verse of the section points out that ". . . all those who receive my gospel are sons and daughters of my kingdom" (D & C 25:1). Although this fact is made known in many subsequent revelations (D & C 34:3; 35:2; 45:8), it is significant in this revelation because Emma had been baptized during the last week of June 1830, and confirmed a member of the Church in August. In the meantime (July 1830) she was the subject of this revelation. Verse eight of Section 25 points out that Emma was yet to receive the Holy Ghost by the laying on of hands. The latter circumstance forms a part of the background of Section 27. (See Lesson 15.) By reason of Emma's becoming a member of the kingdom of God and enjoying the blessings of the Holy Ghost, she would be prepared to fulfill some of the specific duties indicated in this revelation.

Emma Hale (born July 10, 1804) became the wife of Joseph Smith on January 18, 1827. They were married for approximately seventeen and one-half years before the martyrdom of the Prophet. There followed three and one-half years of widowhood, when she married (Major) Lewis Crum Bidamon with whom she lived until her death on April 30, 1879.

When the saints moved West under the direction of the Twelve Apostles with Brigham Young as

their President, Emma Smith did not acompany them. She did not continue in the faith for which her husband and his brother Hyrum gave their lives as martyrs.

There were born to Joseph and Emma nine children. The first three, two of whom were twins, died at birth; one other child was born dead and another one died at the age of fourteen months. The other four grew to adulthood. Of these children eight were sons, and the only girl was one of the twins who died at birth. Their last child was born after the Prophet's martyrdom. After the death of their twins, they adopted the motherless twins of John Murdock, one of whom, a boy, died at one day less than eleven months of age, only a few days after the Prophet was tarred and feathered by a mob at Hiram, Ohio. (See *D. H. C.* I:265.)

Emma has been described as a woman of exceptional intelligence, refinement, and culture. She was neat in appearance and an immaculate housekeeper. Into her home came such visitors as Stephen A. Douglas and Josiah Quincy, Mayor of Boston, not to mention the great many faithful Latter-day Saints who also came to visit the Prophet.

As the wife of the Prophet, Emma was called upon to undergo many hardships due to the persecutions the Prophet underwent. There were times when the Prophet was imprisoned, in exile, on missions, and discharging his many duties in organizing and directing the Church. Persecution drove the Smith family from one place to another so that their children were born in four different states. It was during some of these trials and persecutions that Section 25 was received. (I am indebted to the research of Raymond T. Bailey for much of the foregoing material.)

The Lord's Counsel to Emma

Her first duty, Emma was told in Section 25, was to be a comfort to her husband in his afflictions by giving ". . . consoling words, in the spirit of meekness" (D & C 25:5). Where the Prophet was to go she was to be with him, and in the absence of Oliver Cowdery to act as his secretary or scribe (D & C. 25:6).

In the fourth verse the Lord admonishes Emma to murmur not concerning things which she had not seen. This counsel may arise out of the fact that she and also the "world" were not to see The Book of Mormon plates, which the Lord declared was his wisdom. Regardless of how people may feel about the ways of the Lord, if we accept him as an all-wise Being, we will recognize, as did Isaiah, that his ways are not always the ways of man nor are his thoughts the thoughts of men. (See Isaiah 55:8-9.) This revelation sets forth a principle which is indicated in other scriptures; namely, that the Lord calls imperfect people into his service, although he does require that they show forth fruits of repentance.

An Elect Lady

Verse three states that Emma is ". . . an elect lady, whom I have called." The way in which this honor was to come to her is indicated in verse seven:

> And thou shalt be ordained under his hand to expound scriptures, and to exhort

e church, according as it shall be given ee by my Spirit (D & C 25:7).

When the Relief Society of the Church was organized on Thursday, March 17, 1842, Emma's call as an . . . elect lady . . ." was fulfilled. f this expression, the Prophet oseph Smith said on that occasion:

I assisted in commencing the organization of "The Female Relief Society of auvoo" in the Lodge Room. Sister Emma Smith, President, and Sister Elizabeth nn Whitney and Sarah M. Cleveland, ounselors. I gave much instruction, read the New Testament, and Book of Doctrine and Covenants, concerning the Elect ady, and showed that *the elect meant be elected to a certain work*, &c., and at the revelation was then fulfilled by ster Emma's election to the Presidency the Society, she having previously been dained to expound the Scriptures. Emma as blessed, and her counselors were ordained by Elder John Taylor (*D. H. C.* V:552-553). (Italics, the Author's.)

In her capacity as President of ne Relief Society, Emma certainly ould expound the scriptures and xhort the women of the Society to ood works by the inspiration of the Holy Ghost.

The term "ordained" as used in is revelation and in the days of ne Prophet was used synonymously ith "set apart." Today, we ordain" male members of the Church to an office in the Priesthood, and we "set apart" men and omen to offices and callings in the Church. And so with Emma, she as, as we would say today, set apart o her callings by the Priesthood ho rule in the kingdom of God.

The Priesthood Rules

The apostle Paul is reported in he New Testament to say that a oman is not to "speak" in the Church. According to the Prophet Joseph Smith, as given in the inspired version of the Bible, Paul's counsel was that women should not "rule" in the Church, "but to be under obedience," that is, they are under the direction of the Priesthood authorities and receive their instructions from them. (See I Cor. 14:34-35.) This principle was stated by the Prophet to the members of the Relief Society the month following their organization:

You will receive instructions through the order of the Priesthood which God has established, through the medium of those appointed to lead, guide and direct the affairs of the Church in this last dispensation; and I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads (*D. H. C.* IV:607).

We have an example of the Priesthood directing the affairs of the Church in the circumstances that led to the organization of the Society. Notwithstanding certain sisters had drawn up a constitution to organize a society, it is reported by Sarah M. Kimball:

In the spring of 1842, a maiden lady (Miss Cook) was seamstress for me, and the subject of combining our efforts for assisting the Temple hands came up in conversation. She desired to be helpful, but had no means to furnish. I told her I would furnish material if she would make some shirts for the workmen. It was then suggested that some of the neighbors might wish to combine means and efforts with ours, and we decided to invite a few to come and consult with us on the subject of forming a Ladies' Society. The neighboring sisters met in my parlor and

decided to organize. I was delegated to call on Sister Eliza R. Snow and ask her to write for us a constitution and by-laws and submit them to President Joseph Smith prior to our next Thursday's meeting. She cheerfully responded, and when she read them to him he replied that the constitution and by-laws were the best he had ever seen. "But," he said, "this is not what you want. Tell the sisters their offering is accepted of the Lord, and He has something better for them than a written constitution. Invite them all to meet me and a few of the brethren in the Masonic Hall over my store next Thursday afternoon, and I will organize the sisters under the priesthood after a pattern of the priesthood." He further said, "This Church was never perfectly organized until the women were thus organized" (*The Relief Society Magazine*, vol. VI., March 1919, page 129).

The Prophet's Counsel to the Relief Society

Pertinent to the subject matter of this revelation and to the Relief Society is the counsel given by the Prophet in some of the later meetings of the Society he attended. In addition to the important truth that the sisters, with their officers presiding over them, were to be directed by the Priesthood authorities, the following counsel was given by Joseph Smith:

He spoke of the disposition of many men to consider the lower offices in the Church dishonorable, and to look with jealous eyes upon the standing of others who are called to preside over them; that it was the folly and nonsense of the human heart for a person to be aspiring to other stations than those to which they are appointed of God for them to occupy; that it was better for individuals to *magnify their respective callings, and wait patiently till God shall say to them, "Come up higher. . . ."*

He exhorted the sisters always to concentrate their faith and prayers for, and *place confidence in their husbands*, whom God has appointed for them to honor, *and in those faithful men whom God has placed at the head of the Church to lead His people*; that we should arm and sustain them with our prayers. . . .

. . . you must put down iniquity, and by your good examples, *stimulate the Elders to good works*; if you do right, there is no danger of your going too fast.

He said he did not care how fast we run in the path of virtue; *resist evil*, and there is no danger. . . .

This is a charitable Society, and according to your natures; *it is natural for females to have feelings of charity and benevolence.* You are now placed in a situation in which you can act according to those sympathies which God has planted in your bosom. . . .

You must not be contracted, but you must be liberal in your feelings. Let this Society *teach women how to behave towards their husbands, to treat them with mildness and affection.* When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur—if he can meet with mildness, it will calm down his soul and soothe his feelings; when the mind is going to despair, it needs a solace of affection and kindness (*D. H. C.* IV:603-607). (Italics, the Author's.)

. . . put a double watch over the tongue: no organized body can exist without this at all. All organized bodies have their peculiar evils, weaknesses and difficulties, the object is to make those not so good reform and return to the path of virtue that they may be numbered with the good, and even hold the keys of power, which will influence to virtue and goodness — should chasten and reprove, and keep it all in silence, not even mention them again; then you will be established in power, virtue, and holiness, and the wrath of God will be turned away.

. . . search yourselves — the tongue is an unruly member — hold your tongues about things of no moment. . . .

I do not want to cloak iniquity — all things contrary to the will of God, should be cast from us, but don't do more hurt

nan good, with your tongues — be pure heart. Jesus designs to save the people it of their sins (*Ibid.*, V:20). (Italics, ne Author's.)

he First Latter-day Saint Hymnal

Another assignment given to mma Smith was that of making a election of sacred hymns for the Church.

And it shall be given thee, also, to make selection of sacred hymns, as it shall be ven thee, which is pleasing unto me, to e had in my church.

For my soul delighteth in the song of ue heart; yea, the song of the righteous a prayer unto me, and it shall be answered with a blessing upon their heads D & C 25:11-12).

In accordance with this call, mma made a selection of hymns hich appeared in two volumes. W. V. Phelps was appointed to revise nd arrange them for printing. The rst hymnal was published in 1835, ith ninety selections, and the second in 1841, with three hundred orty selections.

The first hymnal classified the elections as morning hymns, evening hymns, farewell hymns, hymns n baptism, on the sacrament, on narriage, and miscellaneous. The uthors of the words of many of nese hymns were Latter-day Saints. he principal contributor was Villiam W. Phelps who wrote nany well-known Latter-day Saint ymns. Parley P. Pratt was another ontributor to this volume. Among ome of the songs included in mma's compilation are favorites of nany in the Church today. Some f these are: "The Spirit of God ike a Fire Is Burning"; "Redeemer Of Israel"; "Gently Raise the Sacred train"; "Earth With Her Ten Thousand Flowers"; "How Firm a Foundation, Ye Saints of the Lord"; "He Died! The Great Redeemer Died!"; and "I Know That My Redeemer Lives."

The Lord revealed that the songs which would be pleasing unto him would be those that came from the heart. The song of the righteous is indeed a prayer unto the Lord, for those who live his laws are truly the righteous of the earth.

Brother George D. Pyper once wrote concerning the hymns selected by Emma Smith:

It is said that the character of a people may be judged by the songs they sing. If this be true then an examination of those selected by Emma Smith prove that the Latter-day Saints were a reverential, peace-loving, worshipful, God-fearing people. After a hundred years it is acknowledged that the songs selected for that first Latter-day Saint Hymn book are among the best of all Christian hymns (*Stories of Latter-day Saint Hymns*, by George D. Pyper, page 195).

My Voice Is Unto All

In closing the revelation to Emma Smith, the Lord stated a principle which has application to Emma and also to every person in The Church of Jesus Christ of Latter-day Saints.

Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come.

And verily, verily, I say unto you, that this is my voice unto all. Amen (D & C 25:15-16).

Questions for Discussion

1. In what way was Emma Smith an "elect lady"?
2. Why do you think the Priesthood should "rule" in the Church?
3. What do you personally find in some of the Prophet's teachings to women that are of profit to you?
4. Why was it necessary for a selection of hymns to be made for congregational

singing in Latter-day Saint meetings?

5. Emphasis has been given in this lesson to duties and responsibilities of wives to their husbands. What counsel did Joseph Smith give to husbands concerning their wives? (Consult *D. H. C.* 2:264.)

6. In what way or ways do you think Emma's call to compile a hymnal was successful?

7. In what ways does The Church of Jesus Christ of Latter-day Saints honor the women of the Church?

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 16—"Be Patient in Afflictions, for Thou Shalt Have Many; But Endure Them, for Lo, I Am With Thee, Even Unto the End of Thy Days" (D. & C. 24:8).

Christine H. Robinson

For Tuesday, May 5, 1959

Objective: To show that afflictions are a normal part of life's experiences and can be the basis of great blessings, if we trust in the Lord.

IF we keep his commandments, the Lord has promised that we will find much joy in this life. Yet, he has never implied that this joy may be earned without troubles and afflictions. In fact, without the bitter we cannot fully appreciate the sweet. Full enjoyment of our blessings cannot be realized without the contrast of adversity.

Affliction, if we meet and bear it wisely, can bring us closer to the Lord. It has been said that "You are never at any time nearer to God than when under tribulation, which he permits for the purification and beautifying of your soul" (*Golden Nuggets of Thought* by Molinos, page 8). It is by our Father in heaven's own design, that, along with our joys and successes, we must meet failures, disappointments, and afflictions. In bearing these afflictions, it is important for us to remember two basic facts. First, affliction is universal. It is the lot of all mankind. Although, undoubtedly some carry heavier burdens than others, none who trusts in the Lord is called upon to bear his burdens alone.

There is a well-known legend about a traveler whose load of troubles and sorrows was so heavy that he complained he no longer could carry it. A certain wise man invited him to rest awhile and deposit his burden in a place where others had temporarily laid theirs aside. After his rest, the traveler was invited to take his choice of the burdens and to carry it away as his own. After lifting several of his neighbors' loads of cares and sorrows, he decided that, by comparison, his own burden was not so heavy after all.

Another fact we must remember about our afflictions is that, actually, they can be the source of great blessings to us. Out of the crucible of adversity we can mold the great

haracter qualities of courage, forti-ude, understanding, and obedience. n Hebrews 5:8-9, we read that even ue Savior:

Though he were a Son, yet learned he edience by the things which he suffered;

nd being made perfect, he became the thor of eternal salvation unto all them at obey him. . . .

Many of the great accomplish-ents in the world have been made people who have suffered heavy rdens and whose rising above their flictions has been responsible, to large extent, for their outstanding complishments. To name a few, elen Keller is both deaf and blind. eethoven was deaf much of his life, nd Milton was blind. Lord Byron nd Sir Walter Scott were lame.

Someone has wisely said that af-ctions are God's educators. It is ot the afflictions themselves which ount, but, rather, it is what they o to us. Our difficult experiences e often most profitable if:

. . . we regard every hardship, no matter ow severe, as a stepping stone to some-ing higher; every disappointment, no atter how keen, as a means of molding courage; every adversity, no matter how bitter, as something to make us valiant; every sorrow, no matter how penetrating, every affliction, no matter how poignant, as something to sanctify and exalt the soul (*Jesus of Nazareth*, by Bryant S. Hinckley, page 75).

In this Doctrine and Covenants' message, we are exhorted to be patient in afflictions and endure them, for the Lord has promised that he will be with us unto the end of our days. What a marvelous promise! One of the greatest blessings we can enjoy in this life is to have the comforting assurance of the presence of the Lord's spirit. How wonderful it is to know that if we put our complete trust in the Lord, he will not forsake us, but will be ever near to uphold and sustain us. Surely this great promise will support us in our afflictions and give us courage and patience to endure them. Alma in The Book of Mormon expressed this thought beautifully when he said:

. . . remember, that as much as ye shall put your trust in God even so much ye shall be delivered out of your trials, and your troubles, and your afflictions, and ye shall be lifted up at the last day (Alma 38:5).

The Measure of Our Greatness

Wilma Boyle Bunker

MAN is, and must be rated not by his hordes of gold, not by some temporary influence, but by his character and integrity, sweetened by consideration and understanding. The highest order of any man is distinguished by human goodness, by self-crifice, and self-forgetfulness.

Greatness in any one of us is the power and will to serve others. And perhaps the uest greatness is that which is unseen and unknown. It is ever insensitive to popular amor and accepts the good deed as its own reward.

The true measure of our greatness depends on our invincible integrity, on what we ve to others, and how we serve.

Work Meeting—Managing a Home

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Discussion 8—Managerial Aspects of Clothing the Family

Vesta Barnett

For Tuesday, May 12, 1959

Objective: To consider the management problems involved in providing adequate clothing for each family member.

THERE is no norm or guide for choice in cloth as there is in nutritional needs of the body. Style, fashion, and fad need to be adapted to individual differences within the financial limits of the family. Being well dressed for the occasion and being aware of it can be of benefit to each member of the family psychologically, physically, and socially.

For the majority of families, an adequate wardrobe for each member is possible only by intelligent management. Here are some practical suggestions for planning the family clothing needs:

1. Know the maximum amount of money available for the family clothing.
2. Analyze the characteristics of each member of the family as applied to clothing needs.
3. Anticipate the clothing needs of the family two-to three years in advance.
4. Select the best stores for values, and shop at the sales.
5. Use all available information concerning quality, workmanship, shrinkage, colorfastness, suitability, care, and upkeep of clothes.
6. Train children to take good care of their clothing.
7. Do as much home sewing as possible and practical.

Read the Label

New materials are constantly coming onto the market, and new finishes are given to old fabrics. Today, even the experts can be confused as to the type of material used in a garment. For most of us, our best help is to read the label and follow the manufacturer's suggestions for care of the fabric. A good label should give the type of fiber used in the garment, the probable shrinkage, the color fastness to various causes of fading, resistance to wrinkles, and best type of care for fabric.

General Care of Clothing

If clothes are to have that fresh, immaculate look, they should be cared for daily, weekly, and seasonally. Good clothes deserve good care.

Here are some suggestions for general care:

1. Buy good, shaped hangers for suits and coats.
2. Remember "a stitch in time saves nine."
3. Mend before laundering.
4. Broken threads in sweaters and knit wear should be caught and crocheted in again. A hole in a sweater should be darned.
5. The life of a pair of shoes is lengthened with proper care and a rest between wearings.

Occasional Care of Clothing

1. Stains should be removed as soon as possible after they occur and always before laundering.

... Follow directions on labels for laun-ing or dry cleaning.

:sonal Care of Clothing

... Repair and clean all clothes before ... are stored for the season. Cotton, ...n, silk, and rayon clothing should be ...ed and put away unstarched, unblued, ... unironed. Non-washable articles ...ld be dry cleaned before being stored. Wool garments that are not moth-...fed should be washed in soapsuds or ... cleaned, since all stages of moth life ...killed by these processes.

...od Buying Principles

The first requirement for a satis-...ory wardrobe is to take stock of ...t you have, then plan for those ...gs you *really* need. One hundred ...l-planned dollars can bring more ...sfaction than two hundred un-...ned dollars.

The following shopping principles ... help all of us get more satisfac-... from our purchases:

... Compare values. Experienced pro-...onal comparative shoppers say it is ...sable to stop at several stores before ...hasing expensive clothing items, such ... coat, suit, or a good quality dress.

... Select basic or classic styles.

... Buy clothes that fit your needs. ...hing is a bargain unless it fits in with ... clothing plans.

4. Purchase middle-priced items.
5. Know store brands.
6. Shop regular store sales.
7. Pay cash.

Home Sewing

Most homemakers know the satisfaction that can come from completing a home sewed article that turns out well. Skill in sewing can pay big dividends in the life of the average homemaker not only in dividends as far as money is concerned, but also dividends in terms of satisfaction and pride of accomplishment.

Discussion Thoughts

1. Choose two or three new fabrics or new finishes for fabrics and show how each has simplified the care of clothing. Contrast the care necessary for these fabrics with those they have replaced.

2. Make a comparison of a garment purchased ready-made and one made at home (children's clothes, shirt, blouse or dress). Consider cost in time, energy, money, quality of fabric, enjoyment of garment. (Perhaps some of the women who sew could be asked in advance to bring some of their articles for study.)

3. Recall purchase of clothing you have made recently, one you feel was a good buy and another a poor buy. See if you can pinpoint the reasons why you consider one good and the other bad.

The Pyracantha

Christie Lund Coles

There have been few poems
Penned to you, and yet
What shrubs more greenly grow,
All through the summer,
(Glossy — warm or wet —)
Then flaunt red berries through the snow?

Literature — America's Literature — Meet the New World

Lesson 8—Jonathan Edwards, Puritan

Elder Briant S. Jacobs

(Textbook: *America's Literature* by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 84-95)

For Tuesday, May 19, 1959

Objective: To see in Jonathan Edwards a harmonizing of various phases of New England Puritanism.

WHILE performing the office of tutor at Yale College for his second year, Jonathan was seized by an illness which kept him in bed for almost three months. Upon his recovery in 1726, at age twenty-three, he was offered the great opportunity of serving as a colleague of his distinguished grandfather, the Reverend Solomon Stoddard, who had been minister in the far western Massachusetts town of Northampton for fifty-four years, and soon to retire. Solomon Stoddard was loved and respected throughout the entire Connecticut Valley. So directly had he defied the wishes of the Boston clergy that he was known more familiarly as "Pope" Stoddard. Particularly during recent decades, as the influence of the Mothers declined, he had become the most powerful single force in New England Puritanism. And Jonathan Edwards was to be groomed as his replacement.

The Half-Way Covenant

In 1662, ten years before Solomon Stoddard had come to Northampton as a young man, violent dissension had arisen in New England churches over the Half-Way Covenant, a compromise measure which no one liked, yet one which many felt necessary, if the churches were to perpetuate themselves. Within each community were three groups: those who came to New England for adventure, profit, and freedom, but were members of no church. Second, those who attended church but who had never been granted membership. Third, actual members of the church body, or "visible saints," who could partake of church sacraments and who could vote in church council which was also town council. To be eligible for church membership a person had to have received a personal spiritual manifestation. Few second-generation children had had such an experience, and even fewer grandchildren of the original founders. While the churches were full, the number of actual members had become alarmingly small. The Half-Way Covenant of 1662 granted membership to second- and third-generation Puritans who attended regularly and who believed the basic creed, but who had not received spiritual illumination. Many fervent believers felt this liberalizing compromise to be the beginning of the end.

Doctrine of Self-Reliance

By contrast, Solomon Stoddard felt the Half-Way Covenant didn't go far enough. He established a policy, strongly opposed by his fellow churchmen in eastern Massachusetts, which did go far enough. He believed that all who desired membership should be admitted, regardless of whether their family had been church members or not. His liberalizing policy brought him a wider popularity and influence than any other minister of his day enjoyed. By sheer power of his personality and through his powerful belief in the basic Puritan doctrine of self-reliance, Stoddard freed his followers from complete domination by their ancestors:

> And it would be no humility but baseness of spirit for us to judge ourselves incapable to examine the principles that have been handed down to us. . . . If the practices of our fathers in any particulars were mistaken, it is fit they should be rejected; if they be not, they will bear examination.

Among many other lessons taught him by his predecessor, Edwards learned this one well.

Crusade Against "Surface-Religion"

After Jonathan Edwards had served Stoddard as apprentice and co-worker for but two years, Solomon Stoddard died, in 1729, and Edwards began his more than twenty years of service to his Northampton congregation. Naturally, he was anxious to prove that he was following in "the Pope's footsteps." Despite such a normal desire, however, it was not too long until he began preaching views directly opposite those he inherited.

Increasingly during the next decade, young Edwards found in Northampton more and more evidence that to more and more of the wealthy, powerful, and smug townspeople, the true Christian religion meant less and less. Though never once did he mention anyone by name, he rebuked them for their lewd language and tavern-hunting, their rampant gossiping and quarrelling among families, economic factions, their bitter differences over common land to be divided amongst them, and, most of all, for their worshiping comfort and wealth rather than God. Alarmed at their complacency and "surface-religion," he accused them even more firmly of being unconscious Arminians.

Stemming from the beliefs of the Dutch theologian Jacobus Arminius (1560-1609), the doctrines of Arminianism softened and liberalized the teachings of Calvin by offering atonement to all men, making predestination conditional rather than absolute, and enabling man to resist both sin and grace through freedom of the will. The special problem in Northampton was that many had come to feel God, not themselves, to be responsible for evil.

The faction which most resented Edwards' constant attacks on local Arminianism was a group of merchants and landowners led by his own cousins whom he had early offended. He preached his concepts of God and man to them in sermons rarely less than two hours long, sometimes extending to five, yet so great was his insight into the hearts of his audience and so great was his skill in holding his audience that, rarely, did he lose a listener. He lectured each Thursday evening in an effort to meet the midweek demand for religious leadership. He spoke slowly but distinctly in a low

voice, reading from sermon notes or Bible in his left hand, his elbow resting on the pulpit, and rarely moving his right hand except to turn the page, yet withal impressing his audience with his "habitual and great solemnity, looking and speaking as if in the presence of God."

Central in Edwards' theology is the concept of a God-centered universe. For him, God is all, man nothing. Edwards believed thus not because tradition or authority dictated it to him, but because it was logically inescapable according to his thinking.

According to Edwards' beliefs, mankind had erred into all forms of Covenant Theology because New England had forgotten the divinity of the Divine.

For Edwards the most vital religious experiences, indeed the most vital of all experiences in life, were *emotional* rather than rational or intellectual. Or to put it in other words, the best logical means for proving God and worshiping him was through the emotions.

The big problem which Edwards tried to resolve remained: what about sin? Because God permits it, and because his house is one of order, therefore sin must be good in the overall harmonious plan. And if evil is allowed by God, it will exist. Edwards defined evil as the "property of the species" and cited man's record of brutalities throughout history as irrefutable evidence. Therefore, when man sins, a just God can only punish.

Rather than blaming God for defining sinful man as his enemy, Edwards taught that we must only praise him for his justice and stand before his unknowable sublimity in even greater awe and fear. Nor should we ever seek to attempt to tell him whom he may save or damn. True love of God is to love him and not to judge him. Before man, God need not stoop to justify his ways. Finally, is man predestined to sin or has he freedom to choose, as the Arminians maintain? Edwards believed that if we accept God's sovereignty, we must also believe that all reality lies within the mind of God; therefore every event must have a cause. As our text points out (page 85), "We are able to do what we choose, but what we elect to choose is determined by God."

This summary of Edwards' theological system includes ideas taken from his major writings. Condensed and partial though it is, once it is digested we can more fully understand his other writings, the unity of Edwards' life, and the Puritan movement as purified by him. For Edwards himself is the best definition of Puritanism.

The Great Awakening

At a time when religious indifference was at its height, the Great Awakening was the first movement which spread from colony to colony and, for the first time, bound them all together into a common cause. It was the American version of a similar contemporary movement known in Germany as Pietism and in England as Evangelicalism, and had its origin in Edwards' meetinghouse at Northampton.

Seeing his congregation straying, Edwards' problem was one of communicating to them the experience by which they could return to true religion. Firmly convinced from his reading of Locke that man can gain knowledge only through his

nses, he felt that the people lacked ue sensation of the *hell* toward hich they were heading; if only could create for them such a nsation through a word-experi-nce, he might frighten them into penting. Or, as he explained it:

> Some talk of it as an unreasonable thing fright persons to heaven, but I think it a reasonable thing to endeavor to fright rsons away from hell. They stand up- its brink, and are just ready to fall to it, and are senseless of their danger. it not a reasonable thing to fright a rson out of a house on fire?

Quite conscious of what he was ing, he invited the English Evan-list George Whitefield to visit his ngregation. Whitefield had proved be a tremendous success in Lon-on where he wept and roared and reamed before crowds of twenty thirty thousand sinners, all of em "affected and drenched in ars."

Though Edwards disliked White-ld personally, he brought about ue effect Edwards desired. From 740-43 the emotional enthusiasm as at its height. Edwards described orthampton's reaction, in 1743, to fellow minister in one of the most idely circulated pamphlets in rotestantism, *Some Thoughts Con-rning The Present Revival of eligion in New-England*, from hich the following is taken:

> About the middle of the summer of 741 I called together the young people at were communicants, from sixteen to enty-six years of age, to my house; which oved to be a most happy meeting: many emed to be very greatly and most agree-ly affected with those views, which ex-ted humility, self-condemnation, self-horrence, love and joy: many fainted nder these affections. . . . It was a very equent thing, to see an house full of it-cries, fainting, convulsions, and such-like, both with distress, and also with admiration and joy . . . and after great convictions and humblings, and agonizing with God, they had Christ discovered to them anew, as an all sufficient Saviour, and in the glories of his grace, and in a far more clear manner than before; and with greater humility, self-emptiness and brokenness of heart, and a purer, a higher joy, and greater desires after holiness of life; but with greater self-diffidence and distrust of their treacherous hearts. . . . Conversions were frequently wrought more sensibly and visibly. . . . the transitions from one state to another were more sensible and plain; so that it might, in many instances, be as it were seen by bystanders.

In the final lines above, Edwards' use of *sensible* refers not to its being "of good sense," but of being available to the senses as Locke used the word. It was a sensate awareness to man's own evil which Edwards was most anxious to obtain, and which he achieved with such success in his own most famous sermon, "Sinners in the Hands of an Angry God," delivered in 1741.

The power of this sermon lies in the direct imagery which Edwards used with his considerable literary skill. It should be pointed out that he follows the traditional sermon pattern, couched in the traditionally controlled plain style, of first citing a text from the Bible, next enlarging the text in a section called the argument, to be finally followed by the application. Text for this sermon is "Their foot shall slide in due time," Deuteronomy 32:35. The following excerpt is from the argument of this sermon:

> The use of this awful subject may be for awakening unconverted persons in this congregation. . . . That world of misery, that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon,

nor any thing to take hold of; there is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up. . . . It is to be ascribed to nothing else, that you did not go to hell last night; that you was suffered to awake again in this world, after you closed your eyes to sleep. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell.

It is impossible to escape *experiencing* such writing, and how unfair to expect one such tidbit to stand in lieu of the accumulative power of the entire composition.

Edwards' Closing Years

It is not difficult to understand how no one was indifferent to Jonathan Edwards, and those who were against him were so impassioned in their opposition that in 1750 their "packed" ecclesiastical court voted him out of their community—and out of any sustenance for his eleven children, his wife, or himself, overworked and weary. Yet only one of his accusers ever gave any indication of remorse. Edwards took an appointment at Stockbridge in frontier Massachusetts where several were murdered by Indians during his stay there. Here he lived for six years, grateful for the free time it gave him to write his most creative works. Reluctantly he left his true delight to direct the affairs of Princeton College, chosen for his status as the most courageous crusader, the keenest theologian of his day. While his wife was preparing to move, she received word of his sudden death by smallpox. Knowing that he was to die, he had asked friends to "tell her that the uncommon union which has so long subsisted between us has been of such a nature as I trust is spiritual, and therefore will continue forever." She in turn said:

What shall I say? A holy and good God has covered us with a dark cloud. O that we may kiss the rod and lay our hands on our mouths! The Lord has done it. He has made me adore his goodness, that we had him so long.

Unpublished at his death were numerous manuscripts. One of them, *Images or Shadows of Divine Things*, contains some of his loveliest images. He contemplates nature as an image or shadow of God's beauty which is ever accessible to us. It is fitting that, of the various tunes he sang so effectively, we allow Edwards to speak for himself through this hymn to nature's beauty, in its essential philosophy representative of the heavenly idealism which has always been central to the Puritan mind.

70. If we look on these shadows of divine things as the voice of God purposely by them teaching us these and those spiritual and divine things, to show of what excellent advantage it will be, how agreeably and clearly it will tend to convey instructions to our minds, and to impress things on the mind and to affect the mind, by that we may, as it were, have God speaking to us. Wherever we are, and whatever we are about, we may see divine things excellently represented and held forth. And it will abundantly tend to confirm the Scriptures, for there is an excellent agreement between these things and the holy Scriptures. . . .

How great a resemblance of a holy and virtuous soil is a calm, serene day. What an infinite number of such like beauties is there in that one thing, the light, and how complicated an harmony and proportion is it.

Hidden beauties are commonly by far e greatest, because the more complex a auty is, the more hidden is it. In this ter fact consists principally the beauty the world, and very much in light and lours. Thus mere light is pleasing to e mind. If it be to the degree of ulgence, it is very sensible, and mankind ve agreed in it; they all represent glory d extraordinary beauty by brightness. . . . And each sort of rays play a distinct me to the soul, besides those lovely mix- res that are found in nature. Those auties, how lovely is the green of the e of the earth in all manner of colours, flowers, the colour of the skies, and vely tinctures of the morning and ening.

Corollary: Hence the reason why most all men, and those that seem to very miserable, love life, because they nnot bear to lose sight of such a beauti- l and lovely world. The ideas, that every oment whilst we live have a beauty that e take not distinct notice of, brings a easure that, when we come to the trial, e had rather live in much pain and mis- y than lose. (From Perry Miller's ver- on of Jonathan Edwards' *Images or Shadows of Divine Things*, 1948, used ith permission of Yale University Press.)

lace in American Culture

Jonathan Edwards was far from eing a simple man; neither he nor is impact on American culture can e judged simply. In the final bal- ncing and reckoning, he must be en as one who fought valiantly for is version of God's truth, and made major contribution of stalwart ourage. In an optimistic land, his onstant emphasis on the evil in an's nature has not been popular, et he provided a secure foundation for those of the Founding Fathers who insisted that checks and balances be built into the Constitution of the United States as protection for both the weak and the wealthy. Edwards stimulated the founding of several universities, and was a pioneer advocate of co-education. Nor was he too proud to give his best years to the still-murdering savages, thus furthering the cause of humanitarianism. Finally, he deserves to be remembered as one of our most lofty idealists, both for his definition of God as love and as beauty and for the poetic prose he created, that we might know at firsthand how he expressed his "religious affection" he felt towards his God. (See text, "Personal Narrative," pp. 86-92.)

It is interesting to trace, through the history of the Renaissance and of the Reformation and in the religious controversies of this period, a preparing of the way for the restoration of the gospel.

Thoughts for Discussion

1. Why did Jonathan Edwards oppose the pattern set by Solomon Stoddard and oppose the Half-Way Covenant?
2. Why does an awareness of beauty in nature hold religious significance for Edwards?
3. Why did he employ his literary skill so effectively in shaping his sermon, "Sinners in the Hands of an Angry God?" What was he trying to do?

Lesson 21—How Do I Rate?

Elder John Farr Larson

For Tuesday, May 26, 1959

Objective: To provide an inventory for self-evaluation in family living.

THE following self-analysis chart has been developed to help parents, particularly mothers, to re-evaluate their role in the family. It is also designed to serve as a review of social science lessons of the past three years. No attempt has been made to develop a score nor to weigh the importance of one part over another. It should also be kept in mind that many important aspects of the Latter-day Saint family have not been included in the current lessons and many aspects included in the lessons are not included in this review because of space and time limitations. We hope you enjoy rating yourself.

How Do I Rate as a Family Member?

(Indicate your thinking by marking "T" for True or "F" for False.)

1. The Latter-day Saints philosophy of family living is different from that of the world and should be preserved.
2. The *primary* responsibilities of all present-day families include:

   a. Attending parent-teacher meetings.
   b. Physical care and support.
   c. Teaching children personal virtues.

3. The effectiveness of family influence is measured entirely by the amount of time family members spend together.
4. In considering plans for aging and aged family members only two things need to be considered, i.e., food and warm clothing.
5. The home gives each family member a sense of belonging, a feeling of security, of love and opportunities for growth, regardless of age.
6. Each family member sees the family in the same light.
7. While most fathers stand as a pillar of strength, and symbol of security, yet all fathers unconsciously resent supporting their children.
8. It is the mother, largely, who creates the atmosphere from which husband and children receive emotional security.
9. A newborn infant should only be touched by his mother and then only after she has sterilized her hands and clothing.
10. We are entirely fair, if we treat each family member exactly the same.
11. Mother should determine what is to be purchased in the home and father should pay the bills.
12. The best way to remain friends with in-laws is to stay away from them except at family reunions.
13. When a child leaves the home, he severs all ties with the family.
14. Family members should all participate in play, but only with persons of similar age.
15. Every family has the responsibility of establishing a way of life which will develop a stable sense of values for its members.
16. In this day of modern invention and conveniences, a change of activity and time for mental and physical relaxation are relatively unimportant.
17. Family Hours and family councils are a waste of time.
18. Children should be seen and not heard.

How Do I Rate as a Marriage Partner?

(Which alternative best describes me?)

1. I consider that the marriage cove-

ant, when properly solemnized, is an ternal relationship which:
   a. greatly colors present-day attitudes between husband and wife, or
   b. has significance only after death.
2. I believe marriages fail because:
   a. individuals who marry fail, or
   b. one spouse seeks divorce.
3. Success in my marriage began:
   a. at the time I was married, or
   b. early in life.
4. As my spouse and I grow older we ink we should:
   a. spend less time on personal grooming, or
   b. give personal grooming more attention.
5. I maintain success in marriage is ore likely if:
   a. the marriage partners come from similar backgrounds, or
   b. the marriage partners come from different backgrounds, thus bringing diversity to the marriage.
6. To me marital happiness is enhanced both spouses:
   a. talk about their differences, or
   b. keep their problems to themselves.
7. I find conflicts in marriage are normal. When problems arise my marital artner and I ask:
   a. What do our differences mean to my spouse? or
   b. Why worry about what it means to my spouse?
   a. How can I hold my ground? or
   b. What can I suggest as a step towards the solution of the problem?
   a. How can I embarrass my partner further?
   b. Am I permitting my partner to save face?
   a. Notwithstanding our disagreement, does my partner understand I have great love for him? or
   b. Should I frankly tell him I don't love him in order to shock him into being different?
8. When my husband invites me out for an evening without the children do I:
   a. say I'm too tired and have nothing to wear? or
   b. accept readily and dress in my best?
9. Do my husband and I:
   a. give up all social interest while rearing our children? or
   b. cultivate common social interests and friends who will fill our lives after children are married?

How Do I Rate as a Parent?

1. Which of the following do I consider important to further the intellectual or spiritual growth of my child?
   a. the child's right to choose without interference.
   b. the child's right to choose with parental guidance.
   c. the acquisition of knowledge.
   d. a religious atmosphere in the home.
   e. desire for learning.
   f. parental refusal to accept child's failure.
   g. parental comfort to child who has not succeeded.
   h. patience.
   i. safety-tread shoes.
   j. a working knowledge of comparative religions.
   k. goals.
   l. parents with a "hands off" attitude on the evaluation of current publications and events.
   m. status with associates.
   n. a sense of being a person whose worth is recognized.
   o. love of family members.
2. Do my children have:
   a. proper food and nutrition?
   b. regular health habits?
   c. clean bodies and minds?
   d. proper exercise in work and play?
   e. sufficient sleep and rest?
   f. regular medical and dental check-ups?
   g. protection against disease and accident?
   h. good mental health?
   i. a hospitalization plan?

3. Do I feel and show a closeness to my children and grandchildren?

4. Do I express my parental love entirely by *giving* things to my children?

5. Do I introduce my friends to my children and teach them to do the same?

6. Does my love instill confidence in my children?

7. Does telling my child *no* constitute a lack of love?

8. Does the love existing between me and my marriage partner have anything

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..... O LORD MOST HOLY—Franck..... .16

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to do with our child's emotional security?

9. Do I make play out of work for my children?

10. Do I hear my children out when they bring problems to me?

11. Do I "nag" or do I discuss?

12. Do I view my child's problems in his setting or with a "I didn't do that when I was young" approach?

With Which Statement Do I Agree?

1. a. Every person needs to know the limits of permissible behavior.
   b. Most children do not need discipline.
   c. Children are born with self-control.
2. a. Punishment is the best way to discipline.
   b. Punishment is one way to discipline.
   c. A child should never be punished.
3. Discipline is made more effective, if (check as many as you wish)
   a. you count to twenty before striking a child.
   b. you know some behavior expresses a need.
   c. you have a warm affectional feeling for your child.
   d. you seek to understand your child.
   e. it is always administered at mealtime.
   f. handled by father with the "wait till your father gets home" approach.
4. When I punish my child:
   a. is it brief?
   b. is it soon after the misbehavior?
   c. am I fair?
   d. am I consistent?
   e. does my child understand why?
   f. do I express my sorrow to the child?
   g. do I embarrass him in front of others?
5. When my child asks to bring friends home or have a party, do I:
   a. say it's too expensive?
   b. say I haven't room?
   c. say it's too much work?
   d. agree—and do all the work myself?
   e. agree without apologies and let

the child assist me in giving the best party we can afford?

ce's How I Stand!

All children should be educated in same way.

Parents should not stimulate their g children to learn at home since must relearn everything in school.

Expressed confidence in a child's ntial is unwise, for it "puffs" him up re he deserves praise.

The acquisition of knowledge is of real value or significance without its application.

Knowledge acquired in this life goes us into eternity.

I should discourage my family on ng the newspaper.

I should subscribe to good magazines ny children's age levels.

I should be receptive to new books.

My children don't care whether I growing mentally.

. I should never attend a public gath- g where my children perform.

. It is important to seek knowledge wisdom concerning good health prac-

v Do I Rate as a nmunity Member?

O I

Have a sense of responsibility for t goes on in my community?

. Continually think of ways I can be tter neighbor?

. Overlook the mistakes of my neigh- and refrain from speaking evil of m?

. Rejoice in the accomplishments and ess of my neighbors?

. Ever invite neighbors or their chil- n into my home?

. Visit my neighbors only when bor- ing or asking favors?

. Encourage neighborhood projects?

. Make friendly overtures to new hbors?

. Obey, honor, and sustain the law?

. Consider it my responsibility to shape the law and its administration ough orderly processes?

. Defend the right to free exercise

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of conscience, the right to and control of property, and the protection of life?

12. Recognize that my freedom under the law is to act within the law?

13. Believe that obedience to law insures protection for the individual, family, community, state, and Nation?

How Do I Rate as a Grandparent?

1. I remain an interesting family member by:
   a. relying on others to entertain and wait on me.
   b. cultivating interests and hobbies of my own.
   c. making myself as useful as possible.
2. I keep myself in demand as a guest by:
   a. declining most invitations because I'm too old to fit in.
   b. accepting and returning social invitations.
   c. being a good conversationalist.
3. I stay as young as possible by:
   a. observing good, sound health practices.
   b. looking my best.
   c. keeping abreast of the times through radio, TV, newspapers, and other current reading.
   d. following the interests and accomplishments of my children and grandchildren.
4. I am a well-adjusted personality because:
   a. I think as much as possible of other people.
   b. I go more than half way in trying to cultivate friends.
   c. I magnify my troubles and minimize my blessings.
   d. I always try to live in the past.
   e. I remain active in my Church.
   f. I have high regard for the spiritual things of life.

How Do I Rate in Translating the Gospel Into Living?

A. As a Parent

1. Do I speak to my children:
   a. as though they were children of God?
   b. as if they were a piece of property?
2. When my child asks a question about a gospel principle he does not understand, do I:
   a. say it will all clear up as he grows older? or
   b. take time to explain it in the child's own language?
3. When my children are baptized, confirmed, or advanced in the Priesthood, do I:
   a. treat it as a matter of course? or
   b. make it a special occasion and discuss its importance in a family circle?
4. Do I teach my children:
   a. that everything they pray for will be granted? or
   b. that they should pray for the things which the Lord considers for their best good — then accept his will?
5. When my children repeat criticisms of Church leaders, do I:
   a. agree with them, saying I have heard of or observed the same faults? or
   b. emphasize the good characteristics of the same leaders?
6. When my child suddenly refuses to attend Sunday School, Primary, or MIA, do I:
   a. force him to go without any discussion?
   b. attend the auxiliary and help solve his problems with his teachers?
7. When members of my family rebel against sacrament meeting attendance, do I:
   a. encourage them to remain at home?
   b. invite them to go together as a family?
   c. ask them to list reasons for and against such attendance, then discuss their reasons adroitly?
   d. suggest I enjoy the services more when they are with me?
   e. propose a treat following church?
   f. suggest they invite their friends to go along?
   g. remind them it is a commandment of the Lord?
8. When I leave my home to fill a Church assignment, do I
   a. refer to the effort as drudgery?

b. speak of it as a privilege and an opportunity?

As an Individual

. Do I realize that when the Prophet rned the key":
   a. greater rights and opportunities came to women? or
   b. feel that it was done too long ago to affect my life?

. Do I understand my position as a e in:
   a. sharing the blessings of my husband's Priesthood?
   b. honoring the Priesthood in our home?

. Do I accept my responsibility
   a. for my own eternal progression? or
   b. believe my husband's Church work will save me?

. Have I learned to avoid:
   a. self-righteousness?
   b. intolerance?
   c. judging others?
   d. gossiping?

. Have I learned to guard my tongue?

. Have I striven to follow the Proph- admonition.
   a. to be merciful?
   b. to be kind?
   c. to do good and to be good?
   d. to be prayerful?

Suggestions to Class Leaders

Since this is a very interesting, thought- voking, and unique lesson, it would m wise to have all class members bring ir *Magazines* to class. Then, led by the s leader, they could go through the ious ratings together, discussing, at ater length, the aspects most interesting them.

A Listening Face

Alice R. Rich

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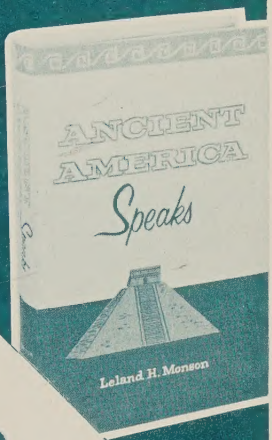

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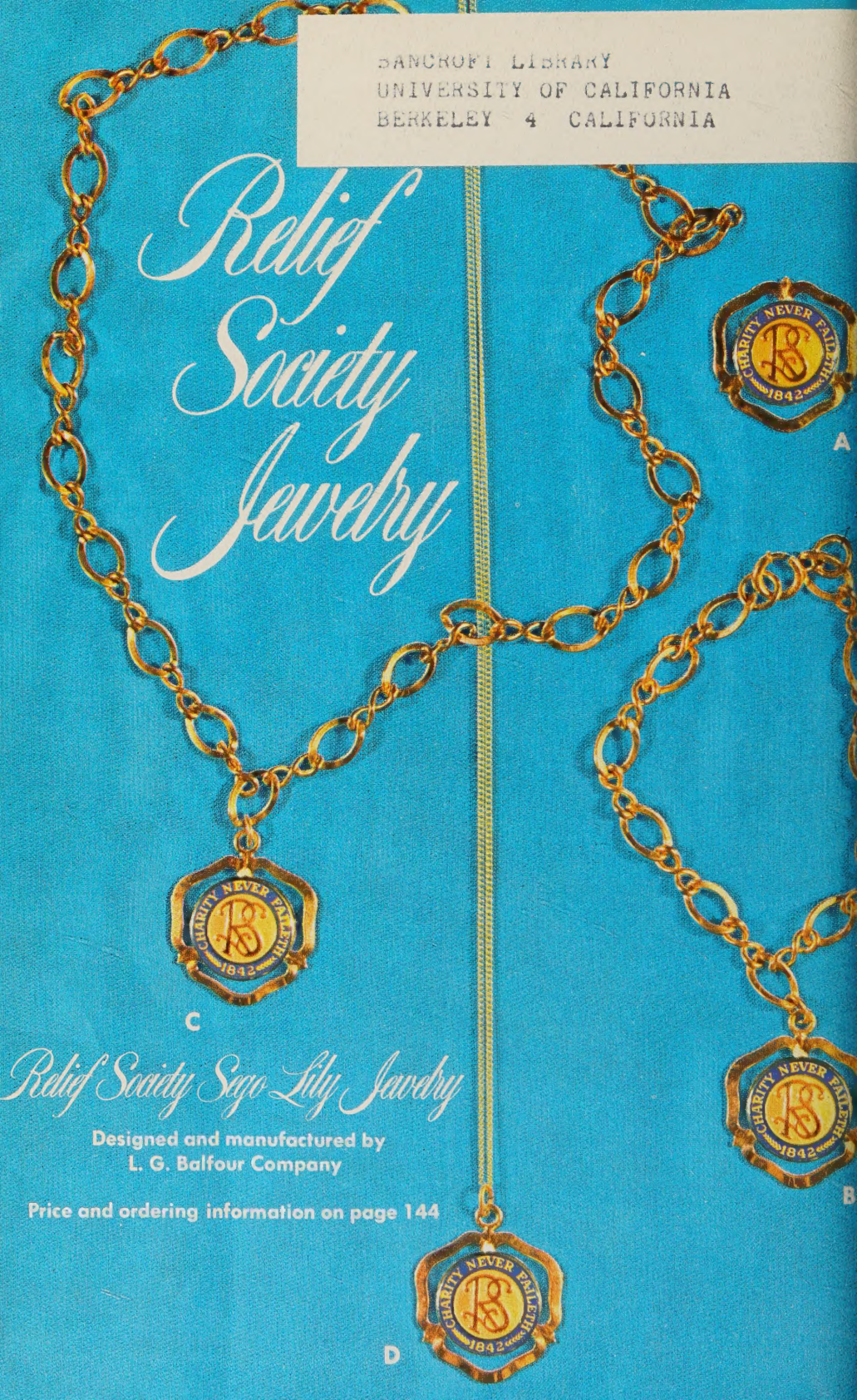

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